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THE

MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

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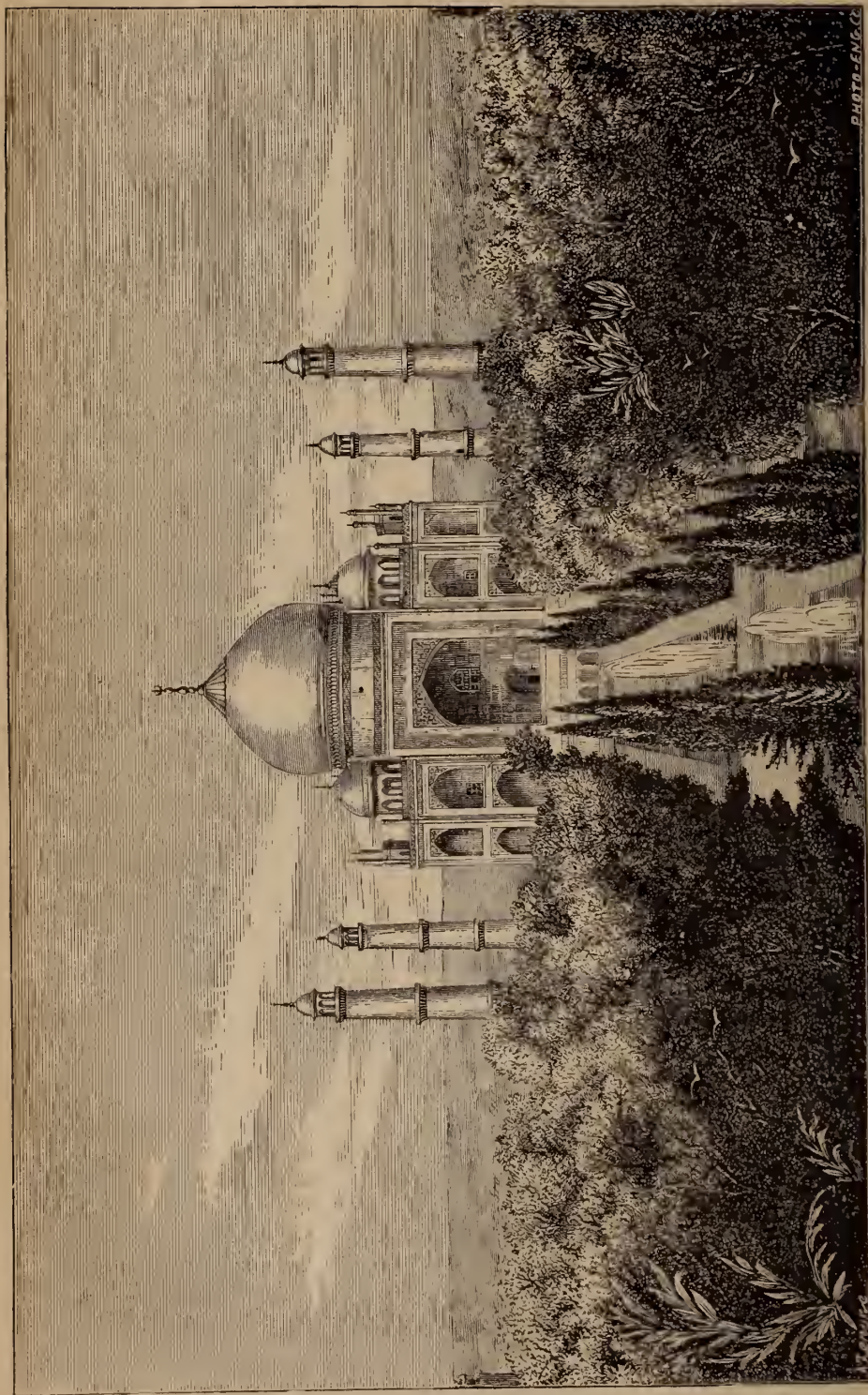
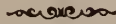


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THE TAJ MAHAL.

THE
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THE TAJ MAHAL — INDIA.

THE cut in this number of the Herald is a reproduction, by the Photo-engraving Company of New York, from the beautiful steel engraving that forms the frontispiece in Dr. William Butler's "Land of the Veda." The Taj is a mausoleum, built by the Great Mogul, Shah Jehan, over the remains of his beautiful empress, a woman of great capacity, to whom he gave the title of Moomtaj-i-Mahal. She died in 1631, and the Taj is supposed to have been built under the direction of a French architect, Austin de Bordeaux. Some passages from Dr. Butler's full account of the building and its surroundings will serve to indicate its exceeding beauty and costliness.

"About six miles before the traveler reaches the city of Agra, the dome and minarets of the world-renowned *Taj Mahal* burst upon his view, from behind a grove of fruit trees near the road. The effect is wonderful! The long anticipated pleasure of beholding earth's most beautiful shrine is now within his reach, and the gratified and delighted sight rests upon this first view of its harmony of parts, its faultless congregation of architectural beauties, with a kind of ecstasy. Of the thousands who have traveled far to gaze upon it, it may safely be asserted that not one of the number has been disappointed in the examination of its wondrous beauty.

"It is situated in the midst of a garden of vast extent and beauty, three miles from Agra. The entrance to the garden is through a superb gateway of red sandstone, inlaid with ornaments and with texts from the Koran in white marble, itself a palace, both as regards its magnitude and its decoration.

"The central avenue runs from the gate to the Taj, as shown in the engraving, with a system of fountains, eighty-four in number, the entire length, having a marble reservoir in the middle, about forty feet square, in which are five additional fountains, one in the center, and one at each corner. On either side of this beautiful sheet of water, into which are falling the silvery jets of spray from the fountains, are rows of dark Italian cypress, significant of the great design of the shrine. The river Jumna flows mildly by, as the garden is on its banks; and the birds pour forth their songs, while the odor of roses, and of the

orange and lemon and tamarind trees, perfume the air. Amid all this loveliness, the Taj rises before your view, upon an elevated terrace of white and yellow marble, about thirty feet in height, and having a graceful minaret at each corner. On either side are the beautiful mosque and the rest-house, facing inward, and corresponding exactly with each other in size, design, and execution. The mausoleum itself, the terrace upon which it stands, and the minarets, are all formed of the finest white marble, inlaid with precious stones.

“The dome, ‘shining like an enchanted castle of burnished silver,’ is seventy feet in diameter, the Taj itself is two hundred and forty-five feet in altitude, and the *cullice*, or golden spire on the summit, is thirty feet more, making a height of two hundred and seventy-five feet from the terrace to the golden crescent.

“It is asserted that the whole of the Koran is inlaid upon the building, in the Arabic language, the letters being beautifully formed in black marble on the outside, and in precious stones within. Nearly all the external ornamentations which the reader sees in the engraving are these texts. It is difficult to determine whether the exterior or the interior is the more fascinating; each has its own matchless claim, and each is perfect in its loveliness.

“But the richest work of all is on the cenotaph of the Empress, within the screen. The snow-white marble is inlaid with flowers so delicately formed that they look like embroidery on white satin, so exquisitely is the mosaic executed in carnelian, blood-stone, agates, jasper, turquoise, lapis lazuli, and other precious stones. Thirty-five different specimens of carnelian are employed in forming a single leaf of a carnation; and in one flower, not larger than a silver dollar, as many as twenty-three different stones can be counted. Yet these are but specimens of the beauties that are spread in unparalleled profusion over this entire chamber. Indeed, Long asserts that he found one flower upon her tomb to be composed of no less than three hundred different stones. Her name and date of death, with her virtuous qualities, are recorded in the same costly manner, in gems of Arabic—the sacred language of the Mohammedans—on the side of her tomb. Over all this richness and beauty rises the magnificent dome, which is so constructed as to contain an *echo* more pure, and prolonged, and harmonious, than any other in the world, so far as known.

“Tavernier, the traveler, who saw this building commenced and finished, tells us that the Taj, in its erection, occupied 20,000 men for twenty-two years. Its cost, we are told, was ‘threescore, seventeen lacs, forty-eight thousand and twenty-six rupees’; that is, £3,174,802 sterling, or, in American money, \$15,874,010 gold, of the money of that time; equal to about \$60,000,000 of our money now!”

The “Baptist Missionary Magazine” quotes Colonel Anderson as stating that the following precious stones were used in the mosaic work of the Taj: “Opals, 3,870 lbs.; rubies, 4,644 lbs.; emeralds, 8,342 lbs.; sapphires, 12,470 lbs.; carnelian, 77,400 lbs.; turquoise, 20,640 lbs.; lapis lazuli, 37,840 lbs.; coral, 8,600 lbs.; agate and onyx, 43,000 lbs.; besides unlimited quantities of less valuable material.”

MRS. ELIZABETH D. BALLANTINE.

[THE following notice of this excellent woman is made up, mainly, of extracts from an address, in connection with her death, before the Woman's Missionary Society of Amherst, Mass., by President Stearns, of Amherst College.]

Mrs. Ballantine (Elizabeth Darling, daughter of Judge Joshua Darling) was born at Henniker, N. H., January 5, 1812. She died, somewhat suddenly, on Friday evening, May 8, 1874, in the 63d year of her age, and we mourn the loss of no common person. She was admired and loved by us all, as a sister of Jesus, worthy of the companionship of his mother, and the Marys who stood by the cross till they saw the end.

Two years of her early womanhood were spent in the far famed schools of Miss Grant, now the aged and venerated Mrs. Bannister, and Miss Mary Lyon. She was married to Rev. Henry Ballantine, May 5, 1835, and as the wife of a missionary of the American Board, sailed from Boston for Bombay, May 16th of the same year. After a few months in Bombay they removed to Ahmednuggur, where Mr. Ballantine, one of the noblest of missionaries, commenced and finished the life-work which his Lord had assigned him. In sympathies, in self-denial, in labor, in those inspirations to courage and perseverance which Christian women in conjugal life so often impart, she was an assistant worthy of such a husband, and of the enterprise he had undertaken.

In the midst of her thirty years' work in India, she rises before us first as the queen mother of a Christian home among the heathen. Blessed with nine children, she consecrated them all to Christ, and educated them for him, leaving, when she ascended, a large family of sons and daughters, most of them engaged, directly or indirectly, in the missionary service of their parents, and all of them in full sympathy with it. As a missionary worker among the heathen she had the charge, for many years, of large boarding-schools for heathen children, and afterwards of day-schools for the children of converted parents. She often had more than a hundred such children under her immediate care, while between the regular school hours she might be found instructing thirty or more adult Christian women, ambitious in learning to read that they might read the Word of God.

In 1865, Mr. Ballantine, with health broken, and this time beyond repair, set sail a second time, to secure the recuperating influences, should it not be too late, of his native land. He died on his homeward trip, as Christian missionaries know how to die, and was buried in the deep. From that time our bereaved sister set herself to complete the education of her children, and finish up her life-work for Christ. Coming to Amherst, in 1866, she lived to graduate two sons, and to see the youngest within a few weeks of baccalaureate honors, already self-consecrated to his father's work.

In natural ability, in education, in clear perception, in practical wisdom, Mrs. Ballantine was a superior woman. Blameless, modest, dignified, most amiable; the embodiment of truth and Christian love; always steadfast, always kindly, always prudent, but not afraid to speak; a *good* woman, abundant in prayers and good works, and full of the Holy Spirit; she was revered, confided in, and loved by us all.

I have always regarded her residence in Amherst as a blessing to the college. Many who knew her well, and more who had only heard of her, were prepared, by the strong argument of her life, to believe in Him who saves, or devote themselves, by a higher consecration, to his service. Her regular attendance, not only upon the public worship of the Sabbath, but upon the ordinary college prayer-meetings, especially on the monthly concert of prayer, was an influence of great good among us. When meetings were thinly attended, and the seemings were disheartening, the presence of that quiet, unpretending Christian woman, as I saw her in her place, gave me courage. I knew that there was one, at least, in the assembly, who would join and sympathize in every prayer that was offered, and in every Christian sentiment that was spoken. If ever there was an approaching revival, and there began to be sounds of going in the tops of the mulberry-trees, as she was ever praying and listening, so she was always the first to hear.

She was a center of missionary life in our community, much more than she might seem to be to those who did not know her. Her home was full of invitations to missionaries, and the spirit of missions was always emanating from it. Nor were her views confined to one country, or to the work of any one organization; her heart of Christian love took in the world. In the spirit of Misses Grant and Lyon, in the spirit of her life-long work in India, she saw, more clearly than most, how great was woman's power in converting the world. What is called the Woman's Board, and especially your own organization [at Amherst], for the success of which you had made her so largely responsible, commanded of her a most warm-hearted attention. I have been told that she looked forward to *this* meeting with trembling anxiety and hope. She felt that the Master had come and was calling to the Christian women of Amherst for a loving interest and a loving labor, in this behalf, but "would they come to the call." "I believe," said a Christian lady to me, who knew much of her heart, "that Mrs. Ballantine would have cheerfully laid down her life, if by so doing she could produce an appropriate interest in this cause."

Her countenance comes to my thoughts now, irradiated, as it often was, by that peculiar smile of Christian love which all who knew her must have noticed, and then, settling down into earnestness, she seems to bid me say: "The heathen women are very, very wicked, and very, very wretched. Their wail of sorrow comes up to me into the heavens, and if you will listen, the breezes of earth are freighted with it. They know not what they need, but *we* know. Send them, send them the gospel, and they will bless you forever, as heathen women are blessing me to-day."

In his history of the India missions, Dr. Anderson says:—

"In Mrs. Ballantine's appropriate sphere of labor, she was every way the equal of her eminent husband. The author, when in India, had much opportunity for observing her in her relations to her family, and to the native community. It was her custom to have her children up and dressed with the rising sun, to accompany her, for air and exercise, to the open fields, beyond the city walls; and this was repeated at the close of day. The fine health enjoyed by this family shows what may be possible, in favoring circumstances, even in India. Three of her daughters are now wives of missionaries in India, a son is under

appointment as a medical missionary to the same field, and the rest are all in full sympathy with the work to which their honored parents devoted their lives."

CARE OF MISSIONARY CHILDREN.

It is fitting that the attention of the churches should occasionally be called to services rendered the missionary cause by the ladies who have the special oversight of children of missionaries in this country. The value of their services becomes more apparent every year. Notwithstanding the best efforts of parents to make suitable arrangements for their children, they may not succeed. Providential changes may occur by which children once provided with homes may be thrown again upon the world, or, in cases of prolonged illness, they may need assistance such as *mothers* can best render, and such as only one who has herself been on missionary ground can fully appreciate.

Besides supplying a home for the children, when other arrangements are not practicable, these "missionary mothers" have made a wise use of substantial tokens of regard for the children under their care, from many friends who, unable to receive the children to their own homes, have done what they could to promote their comfort and happiness elsewhere. The increase of all expenses in recent years, makes such assistance the more necessary, to supplement the annual allowance of the Board. In some cases scholarships have been given in seminaries and colleges; in others, annual grants have been made to assist in education; in others still, sums of money have been placed in the hands of the ladies, to be used at their discretion. The opportunities for such generous aid are by no means exhausted. Address Mrs. Eliza H. Walker, Auburndale, Mass., or Mrs. Z. Stiles Ely, 26 West 26th Street, New York City.

FINANCIAL STATEMENT — LARGE DEBT.

THE receipts in May were, for the old work, from donations, \$21,416.45, legacies, \$4,498.65, — donations nearly \$6,000 more, legacies \$9,000 less than for the same month last year. For the work in Papal lands the receipts were \$4,451; \$2,439 more than in May last year. On comparing these figures with the statements made last month it will appear that the Board must receive, during the three remaining months of its financial year, to meet its appropriations, more than \$191,000 for its general work, and nearly \$36,000 for the work in Papal lands, — in all, from *donations* (not including receipts from legacies, etc.), *probably*, not less than \$184,000; \$61,335 per month! THE DEBT OF THE BOARD, ON THE 31ST OF MAY, WAS \$82,753! Pastors, and other friends of the cause, are earnestly requested again to consider carefully suggestions made in the *Missionary Herald* for June, and to do *promptly* what they find to do.

“RETRENCHMENT.”

THIS word falls sadly on the ear of the missionary in the foreign field. It means the withholding of the bread of life from the perishing; the disappointment of cherished hopes and plans; the dismissal, perhaps, of loved and trusted native helpers; the closing of schools, to minds just awakening to the light, and to the desire of knowledge. “It is sad,” writes a missionary from Austria, “that the only hindrance to our work should come from America.” Sad words have come back from devoted servants of the Lord Jesus, in response to the request to reduce the current expenses of the year. They think of the pleasant homes, and the comfort and happiness of Christians enjoying here the ripe fruits of the gospel, and can hardly believe in their unwillingness to supply, in larger measure, the necessities of them that are ready to perish.

But there seems no alternative for the Committee. In order to maintain and carry forward the work now in hand, retrenchment has become a necessity. Indeed it has been going on for months, more in some fields than in others, but to some extent all along the line. It is of course made first at points where it is believed it will do the least injury to the cause, — as in the giving up of one of the two stations in Spain, and the recent decision of the Committee to discontinue, as soon as may be, coöperative work with the Free churches of Italy, — but it is *retrenchment* still, and rendered necessary at a time when the work was never more hopeful. Those who are called to direct, can only use such funds as are committed to them. They ask simply in behalf of the churches — their servants for Christ’s sake. If it is their pleasure to retrench in their foreign work, the conclusion must be accepted, painful as it is, and disheartening, to every man and woman who has left home and friends to build up the kingdom of Christ in foreign lands.

MISSIONS OF THE BOARD.

Micronesia Mission.

GOOD NEWS — LABORERS SENT WEST.

THE mail from Micronesia, sent by the *Morning Star*, has not yet reached Boston; but two letters, one from each of the brethren on Ponape, sent by way of Japan after the “*Star*” sailed from Ponape, have come to hand, and are full of interest. Many readers will remember how greatly the missionaries were disappointed to find, when their vessel reached them in 1872, that she could not then go west, taking teachers from Ponape, who were ready to go, to some of the more westerly islands. She has now been, has left three licensed preachers on two islands, under most favorable auspices, and the missionaries are exultant. Mr. Doane wrote, February 12: —

“The *Morning Star* has left us. She sailed on the 10th, and we are again shut up to the ‘sweet employ’ of preaching Jesus and him crucified to this island people. Perhaps it may not be amiss to say here, for the purpose of saving anxiety, and giving a little advance information, that the trip of the *Morning Star* this year, west, was a *success*. She left Ponape for the isles west of us January 2d, and was gone some three weeks. She ran southwest, to the Mortlock Islands, some three hundred miles, landed three teachers on two islands, under very pleasant circumstances, — the people *adopting* them as it were, — to provide all food and erect all dwellings for them without pay. This we thought an advanced step in locating missionaries, — a people just reached by the gospel *adopting* their

teachers. It is a query whether, in other missions, it could or could not be done, in the case of *white* missionaries as well as those of another color.

"The 'Star' made visits to islands rarely visited by ships, and found the natives friendly. They also would *adopt* teachers, had we them to spare.

"We felt that the presence of the Lord was with us in this exploration, it was such a success from first to last, and all the way through. The teachers were safely and pleasantly landed and located; the vessel suffered no harm from sunken rocks; none of the company met with any accident, but all were safely kept, as beneath the shadow of His wing who is our keeper and our God.

"I have mentioned these facts now, supposing the 'Star's' mail may not reach you so soon as this will. She left us, with all well on board, bound for Mokil, Pinelap (Pingelap), and Strong's Island; thence to Ebon, to explore some in the Marshall and Gilbert Islands, and then to sail for Honolulu, which place she may reach by the first of June."

THE BOARD'S "GREAT-GRANDCHILD."

Mr. Sturges wrote, February 5th to February 26th. His letter is long, but its several portions are of too much interest to be omitted or much abridged.

"You will be interested to learn that the Board has a *great-grandchild*, — Hawaii, the child, Micronesia, the grandchild, and Interior Micronesia, the great-grandchild! Ponape has now four licensed native preachers of her own in the foreign field. The young William's Group, with its three or four thousand very interesting and ready people, is a capital field for our Ponape missionaries to start from, working their way up through the range to Hogoleu and other islands, to some six or eight thousand more, all, probably, having sufficient identity of language to make our work pretty much a unit. We begin on the low islands, but expect to work gradually northward to the high lands. Such a couple as our Opetaiia and Opetinia¹ bid fair to move up to the Hogoleus when they shall get

¹ See *Missionary Herald* for February, 1873, page 51.

the language. They have an uncle, now a head chief in this tribe, who was adrift there."

CHEERFUL ZEAL OF THE PONAPEAN TEACHERS.

"The reflex influence of these teachers on our churches is great and good. At our Monthly Concert, on Monday last, some of their letters to friends here were read, and a more attentive or interested audience could not be imagined. I was surprised and gratified to hear how well some of their letters read. Not one whisper of discontent or regret that they had gone, but full of joy and gratitude that the longing desires of their hearts were realized, and they were now on heathen shores. On their passage down, when we landed them on those dark shores, and when we came away — all along — their faces were full of sunshine and their hearts of hope. I shall never, never forget the saintly smiles of that princess Opetinia and her noble husband, as they stood in that mass of almost nude savages, on the beach, and waved their final farewells to us as we moved off in the boat, to return to the ship. The hope — may I add, a holy ambition of my life — was realized. I had been spared to see some of my adopted children landed as teachers on foreign shores!

"We get very interesting letters also from Pinelap. Taitoj, whom I landed there last December, writes that he must have help. The people press him from early morn till late at night, and he is about worn out. I am glad that we send by the returning 'Star,' Jon, a native of that island, and one of my best scholars. It is very pleasant to have our neighbors calling for help, but rather sad not to be able to send all we would. If your grandchild don't give the gospel to all the islands about, and that without drawing one cent for the support of her teachers from your treasury, then she will be less deserving your approbation than I think she will be."

MORE ABOUT THE "MOUNTAIN PATRIARCH."

"In the February Herald of last year, Mr. Doane mentioned the death of the 'mountain patriarch,' Simeon. This good old man, who had been so prominent in

our church work on this little island, is gone, and will soon be forgotten on earth, but in heaven his name and life will be illustrious. Some fourteen years ago, when all was dark about us, one Saturday morning my cook's wife asked me if she could go to visit some of her relatives over the mountains. I advised her to take her little stock of books along, as she could read some. The next morning, in that wild region, she took down her basket, and greatly surprised her relatives by reading in their own tongue, and telling them the wonderful things she had heard from the missionary. Among the group that gathered about that woman, drawing closer and closer as the strange words read out of the Gospel of John broke on his dull ear but mysteriously quickened heart, was the old heathen priest, and head-man of that region—the yet to be 'mountain patriarch.' 'The wind bloweth where it listeth,' and never did the breath of the new life come in a more sovereign way. Again that woman visited the place, and the old man was delighted to hear her read and tell again of the new teachings; and then longed to get around to see and hear for himself. But he was a cripple, bent almost double with a 'broken back.' After some time, by the help of his sons, he got down from his mountain home and came around to see me, where he spent some two weeks, most earnestly seeking light. And light broke into his very dark mind. Again he must get down from his mountain home and come around to see the missionary. This time I saw in him, and his wife, so much of the work of grace, that I was ready to baptize them. I advised them to go home and put up a church, and I would try to get to them. They got the materials ready. I went *over* the mountains, and climbed down into their retreat, and a most romantic place it is. For years streams of light shot down from those heights, till all along the coasts below, little communities of disciples were organized, and when Mr. Doane went there, in 1867, he brought those little communities together into the great church at Renan. I believe the old man always kept that little chapel in repair, and loved to call together his little flock

there to worship, and I was sorry that his longings to commemorate *there* his Saviour's dying love could not be realized in after years. He was always in his place in the great congregation, but fondness for his *new* birth-place was quite remarkable. His old, bent, shriveled body lies there in the ground, but 'his soul goes marching on.'"

EPERAM, KING OF MOKIL.

"Going on board the *Morning Star* the other day, to bid the friends good-by, Mrs. Hallett met me, and said, 'There is a package of letters for you. The king of Mokil is dead.' Had the death of almost any other individual in the world been mentioned it could hardly have startled me more. Only a few weeks before I had left him in perfect health, with plans and hopes for the improvement of his interesting people; and only three or four days before had received letters stating the prosperous condition of things there. O, how the news stunned me! I first met this man some twelve years ago, on one of the visits he was accustomed to make to this island. I took some pains to get him to my house and to show him something of our missionary work. When we came on board the *Anna Porter*, after our wreck in the *Morning Star*, at Strong's Island, in 1869, we found him a passenger, with several of his people, and journeyed with him several weeks. When we parted, he said he would go home, put up a church, and try to be a Christian. On my return from the United States I called at his island, and was glad to find he had fulfilled his promise, and a neat little white chapel stood ready for a teacher. I came on to Ponape, took Jakioj and Jilpa from one of my out-stations, and went back with them to Mokil. This was in 1871. In 1872, the king and some of his people came down in the *Morning Star*, and a little church of eight members was organized here; officers were chosen and ordained, and they went back with their old teachers. In November, 1873, Mr. Doane and I visited them. As we neared the little islet two natives came off, and to my salutation, replied, 'All is well, only Jakioj was buried day before yesterday.' On going on shore, the entire

population (73 in all) met us on the beach, all clothed, and so cordial that all our sea-sickness was gone, and we felt that we were landing on a Christian shore. Poor Jilpa, the stricken widow, the mother and head of the flock, looked well, but her grief broke out afresh on meeting her old teacher! They were all rejoiced to hear that Mr. Doane would remain with them while I was gone to Pinelap to locate our tried teacher, Tai-toj. On my return there I was favored with a few days' stay with them, and a more interesting people I never met. When we left the king was the very picture of health, very happy and thankful that we had visited him and given him so much advice and encouragement about his work. Especially interested was he in my showing him how he could build his new church and dwelling of stone, and he purposed at once to set about it. Alas, for human plans! He had no need of another earthly house, his Saviour was fitting up one for him in the skies. Here is a sentence from a letter from him, written a few days before his death: 'We are all lonely for you. Please pray continually for us that our faith grow large. Here we are like sheep with no shepherd; yet not exactly, for your praying for us makes Jesus our Shepherd.' Sarah, his wife, writes a long letter, breathing the spirit of a true Christian, as do many of that dear stricken flock."

THE "CIRCUIT" OF THE CHURCHES — ENCOURAGEMENT.

"February 25th. Since the *Morning Star* left I have made my quarterly visitations to my 'circuit of churches.' If I am not a good Methodist it cannot be because I am not a good 'circuit rider,' if a rider can be called good that gets thrown now and then, as my 'old canoe' tries to do with me in these furious trade-winds. I spent several days most delightfully in the Uana region. (I cannot speak so favorably of the nights, for my 'chamber in the wall' had to be jointly occupied by innumerable cockroaches, musquitoes, some young dogs, and a few chickens, all of which had to be fought and worried out before they would go to bed; and when they did go, I wished they had

gone to their *own*. Most likely they wished the same of me!)

"The king of the Kiti tribe has his headquarters at Uana. He seems quite softening down under the two fires of the two little churches blazing above him, on either side. He calls for teachers, and now meetings are held at one of his feast-houses."

ANOTHER PATRIARCH.

"At Kapina, our 'mountain station,' I had a specially good time. I had long dreaded the climbing to that place, and it was almost a desperate resolve to try it once, thinking never to try again. But when I found the way made so easy by the nice 'stone-road' the people have made, I hardly felt weary at all; and when I got in sight of the new 'parsonage' they had all ready for me, and saw 'the old man' bending and tottering in his hurrying down the hill to welcome me, had I been ever so weary, weariness would have all left me. I never visited the place but once before, when I organized the church, and have long wished to return. I baptized 'the old man,' who took the name Ilaija (Elija), and nine others, so they now have a church of sixteen, with officers, a neat little church and parsonage, and a teacher. I trust that 'mountain patriarch,' and the little church there, will be to that dark region what the mountain patriarch Simeon and his little church were to all that dark region on the opposite side of the mountains."

DISTINCT COMMUNITIES — EMULATION.

"After the Sabbath we went on to our old home at Kiti, where we found everything prospering. After a few days there I went to an out-station of Kiti, in the extreme part of the tribe, and was agreeably surprised to find there a neat little chapel ready to dedicate. There are nine church-members living there. As it is rather difficult for them to get up to the meetings at Kiti, I had suggested to them to begin life for themselves, and I am pleased with their promptness, and shall soon return to hold the communion services, and baptize a few. I see no good way to work these people but to allow them to work for themselves in separate

communities. I have now six such in my division of the island, and am pleased with the spirit of emulation growing up among them. The stone roads, and wharfs, and other conveniences for their work, and their securing and taking care of teachers, show that they are having some interest in the new order of things."

ATTEMPTS AT CIVIL GOVERNMENT.

"Returning home I spent a night, and then went to spend the Sabbath at Japalap. We held communion service; four were received to the church, and one infant baptized. I took along with me our 'chief ruler,' the 'head of the republic,' who held a sort of court in that district on Monday, and I am greatly encouraged by the way the thing was conducted, and by the interest the people all took in it. All matters outside of the church, such as working the lands, individual and neighborhood disputes, are brought to him, as matters in the church are brought to me. We propose to hold such 'courts' in the remaining four districts in this 'presidency.' So far, our attempts at 'civil government,' prosper. It may seem like play, but such rule must come some time, and why not begin?"

PINELAP — TESTIMONY OF CAPTAIN HAYES.

"February 26th. Another mail from Pinelap. The work goes on. May I copy a letter from 'Captain Hayes,' who has, formerly, given us such anxiety: 'Dear Sir,—I write you these few lines as I know you will be interested in any news from Pinelap. I arrived here yesterday morning; it being Sunday, I went ashore to see my agent, and was much surprised to see what a change had come over Pinelap. All the natives, from far and near, were thronging into the church, which would not accommodate all. Most of them are decently dressed, and a passenger of mine, Mr. B——, who was in church during service, tells me that the natives conducted themselves throughout the service with extreme quietness and decorum. They fully entered into the spirit of the work, sang, and went through their various other methods of expressing thanks to God, in a manner which was quite refreshing; and Mr. B—— regrets

he cannot have the pleasure of spending another Sunday at Pinelap. They have entirely given up smoking, and they would not, I believe, take tobacco as a gift! I would not allow any of my men any liberty here, as I promised you that I would assist you as far as lay in my power to do so. . . .

"I forgot to say that the natives have erected another fine house for the resident missionary, and it is by far the best house on the island, and presents quite a pretty appearance. In fact they are improving in the style of houses, repairing and cleaning up in front of the houses, and I must admit that the aspect of the town has undergone a most astonishing and favorable change."

"This is from the man who headed me off there from landing teachers two years ago!"

Eastern Turkey Mission.

FORMALISM — REVELRY AND FASTING.

WRITING from Van (300 miles southeast of Trebizond), on the 23d of February, Dr. Raynolds says:—

"The days of fasting and revelry which precede and usher in the long lenten fast are upon us. The fast properly begins to-day, and yesterday, Sunday, was given up to all manner of drunken revelry. The sacred quiet of the day was broken by the sound of drums, dancing and singing, from many of the houses about us. Toward evening I had occasion to step into the street for a moment, and found nearly all the neighbors collected before the door. They had been gathered in the house opposite, and now, with their drum, were going to some other house. Old and middle-aged men, those counted the richest and most respectable, were mingled with young men and youth. Their faces were all flushed with wine, and many were dancing and shouting like madmen. As I opened the door, one of the most respectable of the crowd, evidently somewhat ashamed of the scene, stepped up and said, 'Pardon us, Bodvilly, it is only for to-day.' I replied, 'I have nothing to pardon. It is to the Lord you should look for pardon.' 'This is our custom,'

he said, 'it is Armenianism.' 'But is it religion? Does God command it?' 'No, not God, but the Fathers command it.' 'Do you put the Fathers above the Lord? He says, keep my day holy.' 'Well, it is not right, but never mind, the Lord is merciful; and to-morrow is fast, when we can repent of it all.' And these things are done in the name of religion, and these poor, deluded people believe that all this is consistent with a sure title to heaven. The fasting excuses and atones for all the sins which precede and accompany it. To suggest a doubt of their going to heaven, is to insult them deeply. 'Are we Turks?' they say. 'We are Christians; we have been baptized; we receive the communion; the Lamb and the Virgin will plead for us; at the worst, a short season in purgatory will set us all right.' This false security, rooted by ages of false teaching, is the first thing to be eradicated, to make room for a sense of the need of salvation. Nor is the task an easy one, or soon accomplished."

ENCOURAGEMENT.

"In view of this fact, we feel that we ought not to be discouraged, though we do not immediately see the evidences of conversion which we so much desire. Indeed we felt yesterday that we had very much ground for encouragement. It being such a day as I have described, the temptation was very strong for those in the habit of being present at our meetings to spend that day elsewhere. On the corresponding day last year we were almost, if not quite, without hearers, and we looked for thin and unsatisfactory congregations yesterday, and expected that many of those most regular in their attendance, would yield to so strong a temptation. We were therefore agreeably surprised to find that not more than two or three of this class were absent from either service. Consequently we had audiences at both chapels, fair in numbers, and more than usually attentive and interested, so that the day proved one of the pleasantest we have ever enjoyed here. The evening Bible and singing class, in our parlor, which we have been holding every Sabbath evening for the past three or four months, was thinly

attended, but those present were of the class to be profited by the exercise. Among them were two lads, not always able to be present at that hour, but in whom we are much interested. They meet with no small opposition at home, one of them especially; but both seem earnestly seeking the pearl of great price, and we cannot but hope that ere long they will find it in all its preciousness. Perhaps the Lord may raise them up to be preachers of his truth to others about them."

Central Turkey Mission.

BUILDING CHAPELS AT OUT-STATIONS — "A POUNDING," ETC.

MR. ADAMS wrote from Adana, January 30, reporting a visit to various out-stations, the building of chapels, etc. In some of the places mentioned indications were hopeful, in others much less so. A few paragraphs only, from his letter, will be given here.

"I have been absent from home a large part of the time since August — nearly eleven weeks — up to December. Have secured the building of some tidy chapels in Yorghonolook, Hadji-Habebli, and Eybez, and a fine church and school-house in Hassan Beyli. The first will seat 225, the second 125, the third 200, and the church about 400, with a school-house accommodating 60 pupils, easily. In none of them was the carpenter-work completed at last advices. Sometimes I was left alone in the prosecution of this work, and sometimes *not* — decidedly. The Armenians in Hassan Beyli pounded me savagely; but I was enabled to punish them, and the government, who helped them in every way possible, in that I built like Nehemiah, — and finished all I undertook, and left the place loaded with the blessings of Protestants, and the curses of Turks and Armenians, who had openly avowed their purpose to drive the Protestants back to their old church, or out of the mountains. I enjoyed preaching there very much, for there is many a chosen vessel of the Lord in Hassan Beyli, and a most hopeful place it is. Of Eybez I cannot speak so favorably,

but we have two faithful men there, one to teach and one to preach, being determined to give the place one thorough trial. The Jesuits of Aleppo have a mission in E., and had got all our children into their school, but in one week after our teacher arrived, every pupil but one — twenty-six in all — left their school and came over to ours. I had a great deal of trouble with the government at Eybez, and about as much with the brethren, from their laziness and apathy in every respect. There is a cheering prospect of a good work at Beylan, though the Turks and Armenians are very hostile.”

SUFFERING AT TARSUS — EMIGRATION.

“The work in Tarsus has greatly declined this year, in consequence of the emigration of exactly half the church and congregation, to escape starvation. No cotton was raised, and literally not a single bushel of wheat or barley in all that country, including Mersin, last year. One hundred and sixty thousand bushels of wheat were imported to save the city, but still the suffering is very severe. It is bad enough here, but poor Tarsus is a beggar, literally. Still, fifteen souls have been added to the community, and with a good school, great progress might be made.”

Western Turkey Mission.

SEVERE WINTER — UNTIMELY CALL FOR RETRENCHMENT.

LETTERS from Marsovan (350 miles east of Constantinople), were long in reaching Boston, and their publication has been necessarily deferred; but readers will still be interested in such passages as can now be given. Mr. Leonard wrote, February 14th:—

“Asia Minor lies under a mantle of snow, thicker and broader than is remembered by the oldest inhabitant. Roads are everywhere blocked by drifts, and he is a wise man who stays at home, unless urgent necessity call him abroad. Credible rumors are afloat of travelers perishing with cold, or blocked by snow and devoured by packs of hungry wolves.

For more than two weeks we have awaited the Constantinople post, which usually comes in six days, and our last mail from Cesarea, by the way of Sivas, which usually requires but ten days, was more than a month upon the road. So severe a winter following the drought of summer, which in this region nearly caused a famine, has thrown the masses of poor people into deep distress. Unable to reach the forest on the mountain, many houses are without fuel, and the half-naked children, contracting various diseases from both hunger and cold, find relief only in death. Herds and flocks in the villages are dying off for want of straw. One of our Protestant brethren, a butcher, is losing in this way, on an average, five sheep a day; and a farmer who began the winter with twenty-four head of cattle, has lost all but three — starved to death! Of course the cry of distress is continually in the ears of the people, and our preachers and other helpers, in addition to their own increased burdens, are attempting to share the burdens of their neighbors.

“You can easily see how untimely is the proposal from Boston to cut off \$500 from the usual appropriations to this field, on account of the deficiency in your treasury! Where shall we begin? What one of our little congregations, struggling to hold up a light in a dark place, can assume a greater share of its expenses? Where is the teacher or preacher who can properly be asked, under the circumstances, to remit one *para* from his monthly wages? Or, for want of the small allowance of half a dollar a week, which one of a dozen mission schools, standing twenty-five miles apart, in the Marsovan field, shall we extinguish? Will not our friends in America, who may be thinking to meet their extra expenses by diminishing their contributions to the Board, just give a serious thought to this matter, and inquire whether this is indeed the place where their Redeemer would have retrenchment begin? Dollars for fashion, and pennies for Christ!”

AN UPRIGHT GOVERNOR.

In the same letter Mr. Leonard says: “It is a great comfort to me, that under

no circumstances did we allow ourselves to be led into any of the crooked ways so common here, to remove the injunction which the local government laid upon the building of Brother Herrick's house. No bribes, and no gifts or rewards, or wages that had to be labeled, 'This is not a bribe.' Our young Governor, with something of the old Roman nobleness, said before the council, 'The hindrance of this work was a piece of sheer injustice, and whoever is unjust I am against him; let the work go forward.'

ANOTHER LIGHT IN THE MOUNTAINS.

Writing on the 13th of February, Mr. Tracy reported the formation of a church and the ordination of a pastor at a mountain out-station, together with perils by the way, in passing to and from the place. His whole account, written for publication, would be read with interest, but it seems necessary to abridge somewhat:—

"You will be glad to hear of the kindling of another light among the mountains of Pontus. Vezir Keopreu, eight hours from here, is a place where much labor has been bestowed; yet it was, till within a year or two, in a discouraging condition, from the frequent recurrence of quarrels. But all at once the work began to prosper. Attendance at Protestant services increased from thirty to a maximum of three hundred or more. I visited the place in December, and stayed two weeks. Convinced that a church ought to be formed there without delay, I gathered the few established Protestants, all of whom, except two houses, are poor, and succeeded in getting them to subscribe one half of what the preacher felt he could accept as his salary, and to adopt, unanimously, the principle of paying their subscriptions quarterly, in advance. It was with great hesitation, and no small self-denial, that Baron Garabed concurred in this disposition of himself and family. Their friends and earthly interests call them in the direction of the capital; but heeding this unexpected call as the voice of God, they decided to relinquish their preferences and take up the work he had indicated. The prospect of a church and a pastor stimulated the zeal of the brethren very much."

ADVENTURES BY THE WAY.

"With a joyful heart I set out for home, accompanied by one of our students, who was on foot. I lost my way in the snow, while crossing the mountains through trackless forests. We wandered till nightfall in bewilderment, starting up wild deer, plunging down and climbing up terrible steeps, through thick copse, often doubting whether we should not have to spend the night among the wild beasts, in air so keen that the frost was gathering on our beards. At last we came upon a single cow's track, and followed it till we arrived at a miserable Greek village, where kindness was shown us. We arrived at home the next morning, with the help of a guide. . . .

"At last all needful preparations [for the ordination] were made, and parties set out from here on the happy errand. The season being very inclement, no delegates could come from distant churches, Marsovan had to represent the whole; and Mr. Leonard being quite unwell at the time, I had to represent the missionaries. Brother Avedis, with the Marsovan preacher, the teacher, and others, constituted the delegation from here. There is great trouble and no little danger in journeying this winter, from the great depth of the snow, the tempests, the difficulty of finding the way, and the fierceness of hungry wolves. We were obliged to take a roundabout road, spending one night on the way, the mountains being impassable. Thence, starting early, we spent the whole day in traversing a distance of five hours. Three hours were spent in passing a distance of one hour, across the Geuven Bel, a height famous for its fierce winds. We had to walk and break the road for our horses through drifted snow, averaging nearly three feet in depth."

THE ORDINATION.

"The exercises attending the ordination were most interesting. We sent letters of invitation to twenty-seven prominent Armenians and Greeks, mostly opposers. Some of them came, and the crowd were very attentive. The two hours' examination, passed by the candidate, was entirely satisfactory. He made a complete

statement of the whole substance of Christian doctrine as we receive it, setting forth its grounds, both in reason and Scripture. Friends and foes present seemed to feel that nothing of it all was to be gainsaid. Also, his statement of his own Christian experience was impressive. On Sunday the place was all too strait for the crowd that came. There were between three and four hundred squeezed into the room, or rooms rather, and many went away, unable to find place."

A CALL WHICH CANNOT BE MET.

"This people are sorely in need of a more commodious place of worship, and they greatly desire to purchase a very favorable place now in the market, and would do so if we could assist them to the amount of about \$150, which is over and above what they could hope to raise themselves. But alas, we have no \$150 to give! The call comes from Boston, — no, from the churches behind Boston, — 'Retrench,' and so we are cutting down our salaries, lopping off branches of the work, and letting alone much that ought to be done, in order to retrench. The only reason why I do not give that \$150 out of my own pocket, for the good of the Lord's work in Vezir Keopreu, is the simplest in the world — it is not in my pocket.

"This Sunday was a glad, important day, for Vizer Keopreu. In the afternoon the covenant was publicly assented to by the fifteen members who had previously been constituted a church by the council, a deacon was ordained, and the Lord's Supper administered. Other members will probably be received soon; and, what is best of all, there are several young men and boys hopeful as candidates for the ministry."

The adventures of the return to Marsovan, after the ordination, were more serious than those of the former journeys. Mr. Tracy lost his hat, one of the company lost his scarf, and another his purse, as they struggled in the storm and snow; and they were at last constrained to stop for two days, "in a dingy room, with no light except from the chimney," till the storm abated. In closing his account Mr. Tracy says: "We hope there may be

many such joyful ordinations, but though judged necessary this time, as regards other times, we 'pray that it be not in the winter.'"

European Turkey Mission.

OPPOSITION — ATTITUDE OF THE GOVERNMENT.

MR. PAGE wrote from Samokov (300 miles west-northwest from Constantinople), April 10. He states that "deepening interest" and "an increased spirit of inquiry" still prevail, and says: —

"One effect of this interest has been to arouse the forces of darkness to opposition. The March Herald contains some account of a new persecution in this city. Those hostile developments soon passed, but only to give way to others of a different kind. In all these instances of persecution the real sympathy of the Government is probably with the Protestants, but the Bulgarian element of this city, and indeed of all this region, is large and influential, and the officers of the Turkish Government are only *theoretically* unrestrained by this influence. On the other hand, the Protestants are few in number and supposed to be *weak*. It is not strange, therefore, that sometimes the decisions of the Government are in favor of the largest and most influential party (although contrary to their secret sympathy), and it is easy to see why their decisions favorable to the Protestants are sometimes allowed to sleep quietly without being carried into execution. It was thought best, however, to enter a complaint against the authorities here for their remissness in the cases mentioned in the March Herald, and in response an order came to the Governor, from the capitol, directing him to attend well to the affairs of the Protestants in this city.

"There is still persecution in a city (Okraneeya) a day's ride beyond Sophia, where dwell an old man and two sons who are trying to live according to our faith. Three of our brethren have, also, recently been imprisoned, — two in Sophia (one on a false accusation of theft, and another for debt, which would not

probably, have been pushed had he not been a Protestant), and one in this city, also on false accusation of theft; but all have been released.

"The young teacher, Christo, who was mentioned in the March Herald, has made constant progress in Christian experience, apparently maturing into a beautiful example of trusting piety. His wife lives with him, and knows much of our faith intellectually, but her heart seems yet untouched. This tries his faith more than all things else, but he keeps on hoping and praying. He was received to the fellowship of the church here at the last communion.

THEOLOGICAL STUDENTS—VACATION WORK.

"Our theological school resumed its sessions on the 11th of March. The students have been occupied during their long vacation selling our books and Bibles, scattering tracts, and preaching,—going forth two by two, like the disciples of old. They have visited many places,—quite a number comparatively unvisited before,—and report a very general desire of the people, on all sides, to investigate and know the truth,—a hunger for something better than they have hitherto received from their spiritual teachers, and a general dissatisfaction with many things inside the native church.

"The students sometimes came upon evidence that seed sown in former years had taken root, and been kept alive under adverse circumstances. In one place they found a young lady teaching a native school, who had formerly been in the school at Eski Zagra, and spoke of her influence as being thrown on the side of truth. A bookseller recently testified the same concerning another female teacher, in a distant place which he visited. He opened his books, which were of a worldly character, and the scholars who clustered around him expressed regret that he had none of our books, concerning which they had been told by their teacher, who had been in our girls' school here, but was removed by her parents. Thus seed cast upon the waters, and seemingly lost, may be lodged, at last, upon fertile soil; we know not which may prosper, this or that.

"One of the students mentioned an instance where an opposing priest endeavored to lure several of those who seemed interested in the truth away to some wedding festivities, only to receive this answer: 'Since I was born I have not engaged in such a conversation as this, and it is not right for you to tempt us away to the wedding. The festivities will last several days, but this talk will not!'

"Another mentioned the case of a little child who had recently died, whose father had been accustomed to consecrate a small portion of money to God each week, in the name of his child. After the child's death, he purchased, with a portion of the money, a New Testament, which he gave to a destitute man. The remainder he gave to this student, with the request that wherever he went he would preach upon these words: '*He that believeth in me though he were dead yet shall he live.*' Thus this little child continues to speak the message of life to many dead in sin, and to the dying, the hope of a resurrection. One student, who is familiar with the faith and language of the Turks, spoke of finding many Turks who listened to him with interest, as he endeavored to present Christ to them in conversation.

"The vacation work seems to have been of great benefit to the students themselves. They came back impressed with the great spiritual need of the people, and with a more intense desire to preach the gospel. They have met many deep questions, which have taught them humility and dependence upon God. Some of them seemed deeply affected as they spoke of Divine help given them in moments of felt weakness and urgent need. They came back, too, with a keen appetite for study. Feeling their intellectual deficiencies, as well as spiritual, they long to supply them.

"The number of professed followers of Christ is gradually increasing here. There are additions at nearly every communion service. At the last (March 8), three new communicants were received. Four or five others were anxious to come forward, but were advised to wait a little. The teachers speak of deep feeling among the pupils in the girls' school."

DEATH OF A BIBLE-WOMAN — INTEREST
AMONG WOMEN.

Writing from Samokov, April 4th, Miss Maltbie states:—

We have been deeply afflicted in the death of our Bible-woman in Yamboul (Cetka). She had finished her course of study, and we sent her forth joyfully, trusting she might live to accomplish much for her sisters. But the Lord has taken her, and her place is left unfilled. She was a devoted, self-sacrificing Christian, and a successful laborer. We cannot but wonder why she was taken, yet we know her influence must live. She rejoiced that she had been permitted to do something for Jesus. Her sweet resignation and trust during her illness was beautiful. While dying she whispered, 'The valley of the shadow of death is light and pleasant, for Jesus is with me here.' Another of our graduates is teaching in Banskó. She writes very encouraging reports of her success, both as teacher and Bible-woman. The Christian sisters are growing in grace, and others are eager to hear the truth. In one village where she visits, the women meet her joyfully, and beg her not to wait even for the usual salutations, but hasten to tell them of Jesus and read to them the Word of Life. There are other places which greatly need Bible-women. The fields are whitening; may the Lord of the harvest raise up and send forth many reapers speedily."

 Zulu Mission — Southeastern Africa.
PLEASANT INDICATIONS — EDUCATION — THE
NATIVE MINISTRY.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal) on the 6th of March, mainly giving his impressions in regard to the field, and the prospects of the mission, on returning from his visit to the United States. He notices, first, an unpromising change in the affairs of Natal Colony, growing out of a scarcity of labor; the naturally indolent natives seeming "unwilling to enrich their not over-welcome white neighbors by the sweat of their brows." Passing to

matters more directly connected with the mission, he writes:—

"Among the hopeful signs in relation to our work, I would mention a deeper interest in education. It is quite common for even heathen parents to manifest a desire to have their children instructed. In localities remote from our stations, the people are calling for teachers. How unlike those long years in which we vainly tried to persuade them to send their offspring to the mission station! Had we now on hand a good staff of native teachers, we might hope that the rising generation would in some measure be emancipated from the bondage of ancestral superstitions,—spirit-worship, and *polygamy*, which is the giant obstacle to their social and moral elevation.

"Another encouraging fact is, an increase of industry on our stations. Native Christians are exerting themselves to rise above their heathen relatives in the style of their dwellings and their modes of life, to cultivate the soil in an improved manner, and obtain the wherewithal to enable them to buy clothing, books, etc., for themselves and families. This is very gratifying to us, as it demonstrates the *civilizing*, as well as regenerating, power of the gospel. Only as they are enlightened, and their consciences quickened to a sense of moral responsibility, do the Zulus acquire a taste for the decencies of civilized life. And to see the hills about a mission station dotted with quadrangular and neatly white-washed houses, comfortably furnished inside, and *lighted at night*, awakens joy and gratitude in the heart of the missionary who has been instrumental in effecting this. He recalls the many tedious years of toil, in which the only objects that met his eyes were low, uncomfortable huts, of hay-stack architecture, entered on the hands and knees, and occupied by dirty, lazy, unclad human beings, huddled together with calves and goats, and with *no lights*.

"The *native ministry* I find to be a *real* and *growing* power. I remember to have given the charge to Rev. Rufus Anderson, of the Umzumbé church, with fear and trembling. But he stands up nobly for Jesus in that distant field, and the

brethren there find in him a most valuable assistant. Rev. Umsingapansi, of the Ifumi station, has not only kept the people together there, but both station and church have been built up in a marvelous manner through his instrumentality. Rev. Ira Adams, of Amanzimtote, a spiritual son of Rev. Dr. Adams of sainted memory, still prepares for his Sabbath exercises by consulting 'Barnes' Notes,' and other good books, and the brethren engaged as teachers in the male seminary profess to be both delighted and edified by his sermons. Rev. James Dubc, of Inanda, eloquently discourses to attentive congregations, and with Mr. Pixley to assist and guide him, there seems no reason why that station should not become a large and prosperous one. Rev. Benjamin Hawes, son of Joel Hawes (named after the distinguished Hartford minister of that name), continues to blow the gospel trumpet on the hills of Itafamasi, where our lamented brother Marsh labored so faithfully, and where his remains now rest. He is a live and whole man, and I shall be surprised if he does not gather a church of active Christians there. I might mention other native preachers, not yet ordained, but equally talented and efficient in the Master's work. They are our joy, our right hand. Had we a host like them, we should endeavor not only to keep our own, but to advance to other parts of the land which remaineth to be possessed.

"I would not convey the impression that these men have no defects; far from it. They need watching and counseling. We shall not be surprised if heathen customs are found ere long creeping into their churches. But thus far they have done better than we expected, and this inspires us with hope for the future.

"In respect to the piety of Zulu converts generally, I still say what I have said repeatedly, it compares well with that of Christians in New England. You would not consider me as judging too favorably, if you knew what we require them to relinquish before they give credible evidence of piety. If we deprecate anything, it is making the way of salvation easier to them than the gospel has made it. We may be considered by

some as *too strict*. I would rather bear this imputation than allow them too much liberty, having had painful evidence that they do not always use *liberty* aright. If accused of being 'too strict,' I prefer to imitate the pious Flavel, who said, when similarly accused, 'I serve a strict God.' Thank God, mission work in South Africa, though attended with many difficulties, is *not* a useless expenditure of time, talents, and money. Skeptics may say it is, but not candid, sober-minded judges.

"I hardly need say that it is a sweet privilege to stand again on African soil, and preach to the benighted Zulus. How glad I was to find I had not forgotten my knowledge of this beautiful language. . . . One thing, however, I cannot ignore. An African missionary, returning to his labors after a two years' visit in America, *at first* experiences an indescribable loneliness. He cannot help thinking of what he has left behind in his 'wide awake' native land, and as the image of 'sweet, sweet home' rises before him, with its social, intellectual, and religious privileges, and especially the faces of *beloved* children left there, his heart sinks within him. But work must be done for the Master. He rises, shakes off, as much as possible, anxious thoughts, identifies himself with the cause he came to advance, puts himself in sympathy with the wants and miseries of the poor heathen about him, and soon gets back, with his accustomed cheerfulness, into the missionary life. And what buoys his soul, amid his isolation from Christian society and comforts, is the conviction that thousands of dear friends are praying for him. Continue your fervent supplications, brethren; for our success, as missionaries, depends greatly upon them."

RELIGIOUS INTEREST.

Mr. Wilder writes from Umtwalumi (78 miles southwest of Port Natal), that on the first Sabbath in February he admitted three women to the church at Amalolongwa, and states that there, and also at Ifafa and Umtwalumi, there was a good deal of religious interest during the week of prayer.

Mr. Pinkerton wrote January 15, from Umtwalumi:—

"I have good news for you. On New Year's day I went with Mrs. Pinkerton to Ifafa, to spend the week of prayer. I talked with the people, and found some who were hoping for a special blessing. We prayed for the Holy Spirit to make truth the power of God to salvation. On Sabbath, January 4th, we began our services. I preached expository sermons,—on Prayer, from Luke xviii., the Unjust Judge, and the two who went up to the temple to pray; on repentance, and the winnowing fan; the new birth; believing on the Son of Man lifted up; the prodigal son; and bearing the cross after Jesus. I never saw those truths before as while preaching them in the Ifafa church. I felt that I had never really preached until then. The people of the station took heed how they heard. Five young people of Ifafa, all except one the taught children of believers, and several belonging to other stations, came to inquire the way of life. There was little weeping, but there was clear perception of duty and conviction of sin. I pointed out the way to them, and charged the native preacher, and Christians, to lead forward these inquirers to clear light. May they be kept by the power of God unto salvation. You cannot tell how much this has confirmed my confidence in preaching God's Word. Yes, this Word will soon bring forth fruit among the Zulus, in Pentecostal abundance.

"Last Sabbath, January 11th, was communion-day at Ifafa. The church suspended one member, and admitted one to membership. Three infants were baptized. It was an interesting day. We hope, next communion, to receive five or six good recruits. I should add that the collection at Ifafa last Sunday, for church expenses, was larger than usual, as was the sale of books on Monday."

SEEKING A NEW OUT-STATION — SCATTERED SHEEP.

On the 23d of January Mr. Pinkerton wrote again:—

"Brothers Pixley and Bridgman, and myself, have just made a tour to a point on the Umzimkulu, above Umzumbi, to find a suitable place for an out-station. Mr. Pixley and I left here last Friday,

and went to Umzumbi. Saturday morning I took a native guide and pushed on to arrange for the Sabbath. All that hot day I followed the guide through the bushy valleys and up high hills, for I dared not leave him lest I should miss the path. I left an appointment at the kraal of a chief on the way, for the other brethren to fill when they should come up, on the Sabbath, and went on up a fearful hill, to a high ridge, where other chiefs try their petty cases and are profoundly adored by their admiring subjects. About sunset we entered the kraal of an old man who long ago heard the gospel from Dr. Adams, at the Um-lazi. One of his sons, then a little boy, was taught and believed. He has suffered much opposition, but has been faithful. As a wagon-driver and laborer at the diamond fields he stood firm, and has grown into a strong Christian young man. Of course his greeting was hearty. All the people of the kraal came to shake hands and welcome me. In the evening all gathered, as is their practice now, and the young man read from his Testament and prayed. His name is Mankemu, and he is to enter the training-class at the seminary the coming term. I had two good meetings there on Sunday, at which the chief, a pleasant young man, was present. That evening Mr. Pixley and Mr. Bridgman came up, having held their meeting on the way. It was a precious Sabbath. On Monday we went on, had a meeting at the kraal of an old chief, and returned part way, to where some believers have their homes, to spend the night. These scattered sheep expressed great joy at our visit, and we were certainly blessed in our meeting with them. They are living the gospel among the heathen."

Choctaw Mission.

WANTS THAT MIGHT EASILY BE MET.

WRITING from Fort Smith, Arkansas, April 24, Mr. Hobbs mentions the admission of two young men to the church, both of whom would be glad to study and prepare to preach, but they have no means. He also writes:—

"I am very glad to hear that a communion service may be expected soon,—the sooner the better. I do hope it will come before I go to Lenox. I can then carry one to — and leave it. Our good people at the East have not realized the distance — fifty-five miles — from Green Hill to Lenox, and what a shocking road it is over which I have to carry the service. Then I must bring it to Fort Smith, seventy-five miles from L., and then take it thirty miles to Buck Creek; then bring it back and take the whole care of it. If I had a cheap service at each place, it would relieve me very much, for some one could be found at each station who would take pleasure in caring well for it. It does the people good to be made responsible.

"We need a meeting-house both at Green Hill and at Buck Creek. The house at Green Hill is very cold in winter and stormy weather, is too small, and is the school-house. At Buck Creek we have a school-house, too small, with no windows, and all very rude. It would elevate the people to have a decent house of worship, as well as gratify and inspire them.

"I often think, if some of those rich churches that build houses costing \$50,000 or \$100,000 would spare only \$500, or even \$300 for these poor Indian churches, how much good they would do, and how much pleasure they would give both to themselves and to the poor Choctaws, and thus honor the great Head of the Church. We could build both houses with \$1,000 help, and even with \$800. We would even do all we could with \$500, but we wish to honor God with a better house if possible."

Mission to Austria.

CONDITION OF THE TYROL — PROSPECTS.

MR. CLARK, who has recently removed, with Mr. Bissell, to Innsbruck, in the Tyrol, wrote from that place April 18:—

"Many thanks for the letter of introduction to Mr. and Mrs. —. Mr. — we have not seen, as he is absent. Mrs. — receives us cordially. She has lived here six years and understands the situation, the great need of such a work as the

Board proposes to do, and also its discouragements. 'The Tyrol,' she says, 'is *very dark*, the very hot-bed of Romanism.' Her remarks, as well as our observation, teach us that Brother Duff's description of the dark features of this field is not in the least overdrawn. The priests here have a mighty power, which keeps many, even of those who have no regard for them, in a galling bondage. The yoke of the 'confessional,' however, many of them lighten through the employment of a substitute. After the Easter season the collectors of *beichtzettel* (certificates of confession) visit every house. As these certificates contain the name only of the priest who heard the confession, they are marketable. There are scores of poor people who are ready to confess to a half dozen different priests, and thus supply the demand for '*beichtzettel*.'"

ARRANGEMENTS FOR BIBLE AND TRACT WORK.

"Each passing week deepens our conviction of the great necessity of pushing forward the work of selling Bibles and Christian literature. Gospel light can break these clouds of darkness. The British and Foreign Bible Society have already sold several thousand Bibles in this part of Austria, and we hope they will resume their work this coming summer. The majority of the 800,000 souls in the Tyrol have, doubtless, never yet even *seen* a copy of the Scriptures! In the capital of a land, if anywhere, you would expect to find the Bible on sale; and indeed it cannot be said that it is not sold in Innsbruck, for, on inquiry, we found one or two copies in an antiquarian store, and at another place one Testament and one Bible, unbound, yet costing eight times the usual price! Practically, the 'Book of books' is not sold here.

"In a few days, however, God be praised, this statement will not be true. Prayer has been heard, and, we trust, a wide door for usefulness opened. In one of the best located bookstores of this city we have leased, for two years, with the promise of the same for a longer period, the best show-window, and all other needed space for the books, etc., which we wish to sell. This large window, with its open Bibles in different languages,

with attractive Christian books, papers, and select texts, in large type, will be to hundreds a daily preacher of the gospel. We have secured this privilege — worth perhaps the services of one man — at the comparatively small sum of \$25 per year. The proprietor, a Prussian lady, and favorable to us, will take charge of all sales, filling orders by mail, and securing the needed legal permission for such colporters as we may obtain. Such permissions can *only* be obtained through a bookseller.

“It seems quite remarkable that the sign over the store door is just what we wish, — ‘Central Bookstore for Colportage in Tyrol.’ The *present* colporters of this institution should be rather designated ‘Book Agents,’ and the works they sell ‘Cheap Novels.’ Some of these men can be used to a limited extent, and all of them can be used in advertising our books.

“When this Prussian lady commenced business here, some five years ago, the priests endeavored to drive her away because she was a Protestant; but the Government replied, ‘She has a right to sell whatever the law does not proscribe, and she must not be molested.’ To the small circulating library connected with her store we are to add Bibles and Testaments, together with the German publications of the American Tract Society, and choice Christian books from Basil, Stuttgart, and other sources.

“Of circulating libraries of cheap novels there is no lack here, but of attractive Christian books there is a very great, and by many a felt want. Without doubt our books will be read by hundreds, and thus the work of seed sowing will at length, with God’s blessing, yield a rich harvest. It is a part of our plan to leave in the hands of certain persons, in different places, tracts and small circulating libraries, of from five to twenty volumes, including the Bible. These can be changed every few months, and while doing good constantly, will be a means of securing orders for some of the publications. From this one book-store Christian literature may be sent, at cheap rates, by mail, to

all parts of the empire. This book work will make a large demand upon time and strength during the next few months, but it is the work that presses most and demands first attention. In connection with it one will find many opportunities for Christian conversation, and other forms of judicious truth sowing. We shall commence mission touring as soon as possible.

“You will be interested to know that some four hundred of the people here are Bohemians. We have written to Brother Adams to send suitable tracts and books. About one fourth of the inhabitants are Italians. From the brethren in Italy we shall secure Christian literature for them. In the Tyrol there are about 280,000 Italians, and although most of them reside in South Tyrol, they are to be found everywhere.

THE TIME FOR EFFORT — DISCOURAGEMENTS FROM AMERICA.

“A letter from our former teacher in Prague contains a sentence of so much interest that I will quote it: ‘I am very happy that I have found the way to be a true Christian, or to strive, at least, to be such an one. Pray include me in your prayers, that the Lord may keep me in the way of righteousness.’

“A bill now before the Vienna parliament provides for the banishment of the Jesuits from Austria. It may not pass, but it is certainly very suggestive that such a bill can be discussed in Catholic Austria. Everything indicates that the present time is not only especially favorable for Christian efforts in this empire, but that it is of the highest importance that such efforts be pushed. We hope to secure one or two good helpers soon. A dozen earnest men, with Bibles and Christian literature, could do an invaluable work for Christ in this needy field. But if the right men were forthcoming we should hardly dare employ them when the Board is carrying such a debt. It is really too bad that our greatest discouragement in pushing on this work should come from the American side of the Atlantic!”

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN MISSION IN EGYPT.

THE "Christian Instructor" gives a letter from Rev. Dr. Hogg, of the mission to Egypt, dated "Osiout, January 22d," which presents statements of great interest relating to the work in Upper Egypt. A few paragraphs will be given here. With reference to the distribution of books in 1873, he says:—

"The number of volumes sold during the past year was nearly double that of any previous year:—

Scriptures	1,082 vols.	\$366 54 (gold)
Religious literature	2,164 "	167 16 "
Educational	403 "	167 80 "
Total	3,649 "	\$701 50 "

The sales for 1872 were 1789 volumes, — \$381.05; and the total sales for the past seven years amount to 12,387 volumes. It is a precious item to me, because it reminds me of that day, seven years ago, when the news was brought to me that the Coptic Patriarch had made a bonfire of our books in the court of the Bishop's house in Osiout, and had consigned to the 'pains of hell, forever,' any who might, thenceforward, dare to purchase or read even the Scriptures sold by us. The 12,387 volumes tell how many have dared to trample on the Patriarch's *haram*, and the \$2,380.71 received prove that the books were taken in order to be read.

"The following is a summary of congregational and evangelistic statistics for 1873:—

"Sabbath services held in nine towns, 748.

"Night meetings held in nine towns, 2,518.

"Communion services held in five towns, 9.

"New members admitted on profession in five towns, 59.

"Present communion roll in five towns, 338.

"Contributed towards religious purposes during the year, \$2,163.29.

"New congregations ready to be organized, 3.

"Number of congregations waiting for pastors, 6.

"Congregational schools, 6.

"Teachers in congregational schools, all supported by native members, 10.

"Average monthly roll of pupils, 242.

"With the exception of the pastor of Nakhaleh (who is from Cairo) and myself, all the workers who took part in conducting these services are natives.

"Let me now add an item of information that will enable you to form an intelligent judgment of the value of the above table of statistics in a missionary point of view. The work in Upper Egypt was *formally* initiated by the occupation of Osiout as a mission station on the 21st of February, 1865, and of Koos, by Brother Currie, on or about the 1st of April, 1867. I can tell you almost how many *days* the Osiout station has been occupied by a *foreign missionary preacher*. Nominally it has been a mission station for nine years; the *actual* occupation has been sixty-six months. The remaining forty-two months show the time during which the work was left entirely in the hands of native converts, and only toward the end of 1868 did the native *evangelistic* work really begin. Now look at the statistics again, and see what great things *the Lord* hath wrought, for verily it is all *his* doing, and it is marvelous in our eyes. I do not refer to the hopeful conversion of individuals, — though this has averaged five cases a month of *missionary* occupation of the field, — but I refer to something of far greater importance in a *missionary point of view*, to wit, the planting of *seven evangelical churches*, as light-centers, in different parts of the wide field, and the gathering of the nuclei of at least two more, *i. e.*, *nine* congregations planted in *nine* successive years, or five and a half years actual missionary occupation of the field, all of which are already engaged in leavening the fields around them, (though only one of them has yet a pastor or even a stated preacher of its own,) and the members of which have already made such progress in the grace of liberality that the aggregate sum contributed in one year toward the support of their own Christian

institutions amounts, when divided among them, to the goodly figure of \$6.71 (gold) per individual member. *Will you help us*

to train PASTORS for them? Then send out two of your best men along with Brother Lansing when he returns."

MISCELLANY.

TAKING THINGS PLEASANTLY.

It will do readers of the "Missionary Herald" no harm to smile, or, if they please, heartily to laugh at some of the pleasantries of a brother recently sent to Turkey, as he writes respecting his journey and first experiences abroad. A few of his numbered "first impressions" he would doubtless prefer to have omitted, but most of them will be given here. He wrote March 31st:—

"Your note requesting my 'first impressions' of missionary life, was received some time ago. I give such as I have now. Please remember they are *only* first impressions, and consider them subject to change or entire evaporation.

"1. The pain of parting from friends who are on the wharf to 'see you sail,' is often greatly exaggerated, in anticipation, though much depends on health and temperament.

"2. After care and hard work, a sea voyage is delightful.

"3. Sailors are not all greenhorns, as some land-lubbers suppose. Our second mate was an exceedingly well-informed man, and a thorough gentleman. Our first mate plays the piano and writes good poetry. Our captain sat on deck for over an hour one moonlight evening, with 'my wife and I,' giving us such fatherly counsel concerning married life as we had had only once before.

"4. Ministers of the gospel on ship-board must be extremely careful how they use their tongues. There was a — brother, also a — — on board, whose conversation became so obnoxious, both to passengers and crew, that captain and crew would not come to hear the one preach, and nobody was found to invite the other to say anything on the Sabbath, he said so much, so loudly, and so unreasonably, during week days.

"6. Many folks in Scotland and England look just like Americans.

"7. Constantinople missionaries, and also those at Marsovan, are well skilled in the art of making you feel perfectly at home.

"9. It is a grand thing to be a mature, experienced, aged missionary.

"10. Some of the missionaries are not laying their plans to become very old. Either they are unacquainted with the rules of hygiene, or else they fail to realize the duty and privilege of retaining health and vigor. They work and study to-day and to-night, as if they did not expect to work and study any to-morrow and to-morrow night.

"12. The report which we heard in America, that 'If all the fleas in a Turk's shirt kick at the same time, and in the right direction, it sends him across the Bosphorus,' is an exaggeration, made, doubtless, by some evil-minded wretch in order to prevent missionaries coming to Turkey. Many other things reported concerning annoyance caused by Turkish fleas and bugs, are humbugs. It is true that the first night we stayed in Amasia, as a partial preparation for bed, my 'better three fourths' did take a hatchet and knock in the head forty-one of the above-mentioned bugs (I mean *bed* bugs, not humbugs), all on a part of one side of the room; but it is *also* true, that we slept very comfortably that night in that same room. Traveling bedstead and flea-powder are what do it.

"13. Missionaries do less preaching from the pulpit, and more of almost everything else, that isn't wrong, than I had supposed.

"14. *Some* missionaries have done some things wrong, and perhaps nowhere is the text, 'One sinner destroyeth much good,' better illustrated than now and then in a foreign missionary field.

"15. I am very thankful that I had over two years' experience in pastoral life before coming abroad. The large acquaintance with pastors and churches gives many more to pray for me. The study for sermons, and all the pastoral work I did, give me a momentum which carries me without a jar or jolt over some things which, three years ago, would have jounced me fearfully, while on my way through the first years of missionary life. My own experience enables me perfectly to sympathize with these native pastors. It also reminds me, when pestered with hypocritical church-members, or worn by dullness in scholars, that I would not be entirely rid of such things even though I should go back to America to work. I wish every missionary candidate could have some such home experience first. If *that* shook his resolution to become a foreign missionary, better have it shaken and broken there than here. The Methodist who hoped 'all these young converts might die to-night, before they could backslide,' and the young missionary candidate who jerks together his baggage and hurries to the steamer for fear his courage may not hold out, are both of about the same piece.

"16. These missionaries at — are a good company for folks like us to be in, and I am very glad you sent us here. Indeed I am glad for almost everything that has happened to me ever since I decided to be a missionary. It seems strange to me, knowing my ill-deserts so well as I do, and HE knowing them so well as he does, that the Master should make the beginning of my missionary life such an ever-increasing series of delights.

"17. It rather grates on my spirit to see schools partly supported by the Board in which there is no decidedly Christian instruction, but perhaps that is the only way to begin. I think, as soon as I am able to make a speech, I shall visit one or two of these schools, and give them a short talk. These Armenians have pleasant faces, and it requires no effort to love and become much interested in them. I hope, some day, also, to be able to use among them some of the modern Sunday-

school improvements. We think we shall 'go for' the children, and leave the older ones for Brother —, and the sick for Dr. —.

"18. We are soon to have a revival in —. It is indicated by the increased attendance and earnestness in prayer-meetings and the church; by the organization and successful operation of a Young Men's Christian Association; by diligence in searching the Scriptures, especially among backsliders and young men; and by the increasing demand for copies of the Bible and of other religious books.

"Finally, 'first impressions' with me are not always near the truth; so I do not rely much upon them."



WHO ARE THE MISSIONARIES?

FROM DR. E. B. FOSTER'S SERMON ON MISSIONS.

"Of course these missionaries need to be, and most of them are, quick, and keen, and deep, and wide in intellect. It is not a feeble soul, nor an ignorant soul, that can make a good grammar, or dictionary, or shape a language into forms of beauty, or give to the Bible its native energy, pathos, and spiritual light, when translated into another tongue. It is not a feeble or sluggish soul that can meet the Muftis of Turkey, or the Moollahs of Persia, or the Mandarins of China, or the Brahmins of India, or the chief-priests of the Jews, and answer their subtleties out of the law, and out of history, and out of the deep soul. These missionaries must understand government and jurisprudence, society and administration, for they are in the midst of revolutions, and by their testimony and counsels they are laying the forming hand upon institutions. They need to have a soul above fear, as well as an intellect above sophistry, and a life above reproach. . . . I have looked over the circle of my personal knowledge to see who were missionaries, and I find that they were the most scholarly, and the most gentlemanly, and the most saintly. I look back to my own college class, and asking for the most beautiful face, for the most fascinating manners,

for the most quick and retentive memory, for the most broad and valuable information, for the most heavenly spirit, no member of the class, in these varied gifts, would rank above one, who went to Western Africa, and there, in the Gaboon mission, within three years, laid down his precious life a sacrifice to the Great Cause. . . .

“The attraction, which draws the missionary, is not that he goes forth to lands of antiquity; lands, made sacred by the footsteps and by the deeds of our Lord; lands, where intellect and genius brightly shone thousands of years ago; lands, renowned for literature and for art; lands, where the great battles of the world have been fought and the great events of history have transpired; lands, which are explored by travelers and by scholars; that they may familiarize themselves with the customs of the olden times, and that they may bring to light the deep marvels of nature and of life. The sympathy which is demanded is for lost souls; not for the eloquence of Greece; not for the Italian art; not for the military glory of the old Roman empire; not for the memorials of dead kingdoms; not for the relics of greatness in Egypt, or Assyria, or Palestine; not for the mountain-grandeur or the tropical luxuriance of India or Asia or the isles of the sea. It is a sympathy which springs from religious love and religious principle. It is not a diseased sensibility, that weeps and sighs at the sight of pain, and thus exhausts itself, saying to the hungry, Be ye fed, and to the naked, Be ye clothed, and to the perishing, Be ye saved, while it makes no sacrifices and engages in no labors for the lost. It is a tender love to man, sorrowing with those who are in distress, rejoicing with those who rejoice, willing to spend and be spent for the rescue of the indigent, the miserable, and the fallen. It is a profound reverence for truth, and a deep conviction that nothing can save men from sin and from death, but the doctrines of our Lord and Saviour Jesus Christ. It is a consecration of the soul to Christ, who has died for us, and a feeble expression of that gratitude which we would render back to him. It is a love

which does not confer with flesh and blood; with the rules of expediency, and the calculations of profit, and the ambitions of a worldly mind. It gives time, and strength, and property, and affection, and prayer, and all, to Christ. It has led to the endurance of the martyr. It has been found a prolific fountain of the nobler virtues, manliness, bravery, self-denial, promptitude, perseverance. It is a fealty to Christ that endures unto the death.”



REMARKABLE WORK IN CHINA.

MR. HOLCOMBE, of the North China mission, writing to friends at Winchester, Mass., in December last, gave the following account of a most interesting work of grace, which has been reported in Presbyterian publications:—

“We hear that Mr. Corbett, a missionary of the American Presbyterian Board, has recently baptized, within a period of two months, 160 adults, besides a large number of young children. This is the most wonderful *harvesting* that has ever occurred within the northern half of the Chinese Empire, I think I might say within the Empire! The location of this revival is in villages along the seashore which forms the southern border of the Province of Shantung—the province adjoining this upon the east. These villages are remote from the permanent residence of any missionaries—at least two hundred miles; are away from the great lines of travel; in short, are in what we at home call ‘*the rural districts.*’ No great amount of missionary labor has ever been given to them; and the facts of this most precious awakening, taken all together, illustrate well the force of the words,—‘In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.’

“Two years ago, or more, a young man ‘from the country’ strayed into a chapel in Cheefoo, where a missionary was preaching to a handful of Chinese of the poorer classes. He had never heard the gospel before; indeed, had never seen a

foreigner; and came in solely from idle curiosity, to see how these strange people, from 'a savage race beyond the sea,' talked and dressed. He heard a strange, wonderful story, — the story of a God having come down from heaven to die a shameful death for men; and he could neither understand nor forget it. His religious belief was that of other Buddhists about him, — the expectation that by giving money to build temples and support idol-worship, and by penances of various kinds, he might accumulate such a stock of merit in this life as to secure the transmigration of his soul at death into another human body, and not into the body of a mule, or dog, or any other low animal. Of a free, full atonement, made for men, he had never heard or dreamed. As he was at leisure, and was 'troubled' by this new, strange idea, he remained in the city for some little time, and came daily to the chapel. Having attracted the notice of the missionary by his constant coming and earnest attention, he was addressed in personal conversation, was prayed for and with, and was instructed more carefully in the main truths of the gospel. He seemed, soon, to accept and believe the whole truth; was baptized and received into the church; and in about two weeks from his arrival in the city, he left again, for his country home, rejoicing in the knowledge and love of the Saviour. He went back to tell others of the new Gospel, but met with persecution and bitter abuse from some, and for a long time only a very few would even listen with patience to his 'wild stories.' After he had been at home about a year, one of the missionaries visited his native village, partly to learn how he fared and whether he was leading a Christian life, and partly to see whether others there might not have come to a knowledge of the truth through him. On the occasion of that visit, two persons, members of this young man's family, were, I believe, baptized. This autumn another visit was made, and the interest and conviction of sin on the part of the people was found to be so deep and universal that the missionary, instead of remaining four or five days, as is usual in

such cases, sent back for his family, is spending the entire winter among the villagers, and, as I stated, has already baptized, including children, more than *two hundred persons!*

"You must pardon a little *clannish* pride in me if I mention here what seems to us *heroic* action on the part of Brother Corbett. He has recently buried his wife, after a long and most distressing illness, and has gone, with his children, to spend the winter months in that back-country region, living, probably, in a mud hovel, and forced to endure all the discomforts and hardships of such a life, when he most needs the cheer and companionship of loving friends. We know of many acts of heroism upon the battle-field, but I think few instances of exposure to physical peril will bear comparison with the brave, self-denying action of this brother. Yet who would not do as he has done, O, so gladly, for the sake of the harvest which he is reaping?"

More recently bitter persecution has arisen against this work, and Mr. Hunt, of Peking, wrote: "The good, courageous missionary barely escaped with his life, and that of his three motherless children."

THE ICEBERG.

A THOUGHT FOR CHRISTIAN LABORERS.

THE iceberg drifting in the polar seas
 Scorns all the rigors of the frigid air;
 Against the sharpness of the blustering breeze
 Proud o'er the deep his glittering head to
 bear:
 But floating southward from the Arctic bound,
 Near sunny shores, waked out of wintry
 death,
 Warm airs embrace the rugged stranger round
 And melt away his angles with their breath:
 The touch of Summer's cheek, all bathed in
 tears,
 Thrills his cold heart, his icy strength gives
 way,
 He wraps his head in mist and disappears, —
 On the Sea's bosom weeps himself away.
 So logic, censure, force, all vainly spent,
 At Love's warm touch the hard heart will re-
 lent.

C. C. T.

MARSOVAN, TURKEY, *February, 1874.*

AN EXAMPLE FROM EUROPEAN TURKEY.

A MISSIONARY at Sanokov, European Turkey, wrote to the Treasurer, May 2d: "The 'Herald' recently brought news of the small amounts contributed for missions in Christian lands, and of the possible necessity of withdrawing from some places now occupied. The pastor of the Bansko church spent a considerable portion of the time at the last monthly concert in giving accounts of the mission work in Austria and Mexico, and this week the brethren from Bansko, and those in this part of the church, each gave me two pounds, Turkish, for the mission to the Bohemians — their Slavonic cousins — in Austria; saying, also, that they wished to send with the money that which was more important — their prayers.

"I therefore request you to charge me in your account, — as from the two branches of the Bansko church, in Bansko and Samokov — 2 pounds Turkish each — 4 pounds, — \$17.62 gold. Wife and I think 'Tithes' debtor to the same object \$10 *currency*, which, also, please charge me.

"I think God is beginning to teach the people about us to give. When in Bansko last vacation (January), I felt that the time had come for the church to do more in the way of giving, and in making pastoral visits (as the pastor had long been absent), I urged that all, old and young, should give something every week, as a thank offering to the Lord; and that they should *pledge* themselves so to do, definitely, before the Lord, giving their names to the treasurer of the church, and depositing a paper in the collecting-box by the door, having upon it the *sum promised*, without the name.

"In this way the influence of personal example would be gained for the principle, all would be free as to the amount, and still the result, at the close of the year, would show something how faithful all had been in keeping their pledges. The main thing, however, was that all should ask themselves, regularly, how much their love called them to do for the Saviour. In speaking of the matter at their prayer-meeting, etc., I felt, as

never before, that there was an exceeding propriety in setting aside, each week, a thank-offering for the abundance God gives us."

INDIANS IN IDAHO — FRUIT IN OLD AGE.

REV. H. H. SPAULDING wrote from the "Nez Perce mission, Idaho, April 28th," sending \$5 "for the glorious cause of missions," and saying: "The blessed Saviour has crowned my feeble labors among these tribes, since my return in 1871, through the influence of the Bible put into their language when laboring under your Board long years ago. In less than eighteen months after my return, over six hundred and fifty persons were brought into the fold from among the Nez Percés.

"Last spring a call came from the Spokane country, where your missionaries Eells and Walker once labored. I made four tours during last summer, with my native helpers, and 253 were hopefully converted and received into the church; so that my native church, including the old members of former years, who are left, now numbers 923, scattered over a distance of four hundred miles.

"I am now very feeble. Bless the name of the Lord for his mercies to me."

WHAT CULTURED HEATHENISM DOES FOR WOMAN.

MISS MORRISON, a missionary of the Presbyterian Woman's Board, writes from India: "Go to Keshub Chunder Sen's house, and you will find the men's apartments beautifully fitted out in the latest European style. But enter the wife's half of the house, and you will be received in bare, unfinished rooms, with only a bed or two, and an array of brazen cooking utensils. The wife is half-clothed — the children not at all. A hag of a mother-in-law ruling with a rod of iron, chastising with a whip of scorpions, completes the dreary picture."

A WORD FROM A MISSIONARY WIDOW.

A WIDOW, once in the service of the Board abroad, writes thus:—

"I do not regard myself as one of those entitled to the 'Herald' free. My missionary life on heathen shores was only seven years, to which may be added eight or ten years of home mission service. Yet the gentlemen of the American Board have very kindly and thoughtfully continued to send the invaluable magazine to me, free. I should feel that I had met with a GREAT loss, could I not, from month to month, greet that most welcome messenger. Well on to sixty years since, it (the 'Panoplist,' then, I think,) was read by my aged grandmother, who was within a few years of one hundred when she passed to the spirit-land. Hearing that eminently devoted woman read from that magazine gave the first direction of my thoughts to the work of missions, though I was then quite a child.

"Inclosed please find \$1. If you still see fit to send the 'Herald' free, let the dollar be the 'widow's mite' to the cause of missions in Nominally Christian Lands, and I shall have the unspeakable pleasure and privilege of feeling that I have done *something*, though the least, to prevent the giving up of that blessed work. No, no, such a great calamity must not come to our churches. They will not have it so; God will not permit it. Could this mite be increased to thousands, how would my heart rejoice! I am grieved, yea, distressed, beyond measure, for the lack of funds for both departments of missionary work. One, and only one, resource is mine — *prayer*, which is a great privilege. A privilege, too, it is to live in this day of God's mighty power in opening papal as well as heathen lands to the gospel of his dear Son. To stand still — as I and some others, of growing years, are obliged to do — and see God work, being able only to lift the heart and voice in prayer, is truly worth living for. It is also a privilege to pray that God will move the hearts of those to whom he has given the silver and gold, to use such as talents in giving the gospel to those sitting in darkness and the shadow of death."

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GLEANINGS.

THE "Monthly Record" of the Scotch

Free Church mentions the ordination, at Calcutta, of Babu Matharanath Basu, a graduate of the Calcutta University, who has been for some time anxious to engage wholly in evangelistic work among his countrymen, without receiving support from any European Society. A Bengali Christian merchant, a member of the Free Church at Calcutta, has now undertaken to support him, he has been ordained by a body of European and Bengali ministers, of various denominations, and commences a mission exclusively under native management.

— The receipts of the British and Foreign Bible Society for its last year, recently closed, were £220,964 (\$1,104,820), of which \$505,076 were for sales. The issues of the Society for the year amounted to 2,654,080 copies, of "Bibles, Testaments, and portions." The total issues of the Society now amount to 71,131,111 copies.

— The English Church Missionary Society reports for the last year the extraordinary income, including contributions for special objects, of £261,221 (\$1,306,105). It commenced the year with a deficit of nearly \$60,000, and closed it with a surplus of \$50,035! The clergymen now employed by the Society are 207 European and 147 "native and country born."

— The Church Missionary Society announced, at its late meeting, the determination to withdraw entirely from Madagascar, in view of the consecration of a missionary bishop for that island by the Episcopal Church of Scotland, and the proposed operations there under such episcopal auspices, — "desiring to have no part in a work which savors of ecclesiastical rivalry, and building upon another man's foundation," — the foundation, so well laid, by the London Missionary Society. This announcement, and the attending expressions of catholicity, were enthusiastically approved by the assembly.

— Mr. Whiting, of the Methodist Episcopal mission in Sweden, reports that during the month of January last, ninety-five persons were added to the church in Gottenburg alone, and "the work still goes on." In many other places from 20 to 50 persons in each place united with

the church during the same month. "The work is prosperous everywhere." — The sovereignty of the Fiji Islands has been formally ceded to England by king Caeaban, and Mr. Layard, the British Consul, has accepted the cession, subject to the ratification of the Home Government. This cession, if accepted, would seem to afford England greatly increased facilities for putting a stop to the fearful operations of slavers in the Pacific Ocean, and to British Christians, more favorable opportunities for pushing forward the work of missions, already so successful, in those islands.

— The "Chronicle" of the London Missionary Society, announcing arrangements for the May meetings of the Society, noticed a prayer-meeting and meeting of Directors and Delegates on Monday, annual sermon and special sermon to young men on Wednesday, the public annual meeting in Exeter Hall, Thursday; and for the next Sabbath, May 17, sermons were announced as to be preached for the cause in no less than 173 churches and chapels, and in all but two instances, two sermons in each, — morning and evening, — making 344 sermons. Other English Societies have a similar programme for the anniversary season.

— The receipts of the Woman's Baptist Missionary Society, for the last year were \$26,661.62. Those of the Woman's Foreign Missionary Society of the Presbyterian Church were \$60,053.

— A recent census makes the population of Japan 33,110,825. There are in the empire 128,123 Shinto shrines, 98,914

Buddhist temples, and 211,864 Buddhist priests, of whom 60,159 are returned as females, *i. e.* female members of priestly families.

 DEATHS.

AT Florence, Italy, April 25, of diphtheria, a son — the eldest child — of Rev. W. S. Alexander, of the mission to Italy. "He was," writes Dr. Guliek, "seven years old this very day, and he was beginning to enjoy his birthday presents, the crisis of his disease being apparently passed, when he suddenly dropped away."

At West Haven, Conn., May 28, Mary S., youngest child of Rev. L. B. Peet, formerly of the Foochow mission, China, aged nine years and seven months.

 ARRIVALS.

MISS ELLEN M. PIERCE arrived at her station, Aintab, Central Turkey, March 26; also Mr. and Mrs. Bell, and Miss Sears, on the way to Mardin. Rev. H. T. Perry reached Marash, Central Turkey, March 31.

 DEPARTURE.

REV. ELIJAH ROBBINS and wife, of the Zulu mission, sailed from New York for Liverpool, June 9, on their return to Africa, accompanied by Miss Mary E. Pinkerton, of Gilman, Iowa, who goes to join the mission.

DONATIONS RECEIVED IN MAY.

MAINE.			
Cumberland county.		const. Rev. WILLIAM C. CURTIS,	
Gorham, Cong. ch. and so.	14 00	H. M. 50,	121 55
Minot Centre, Cong. ch. and so.	50 00	Boothbay, Cong. ch. and so.	12 00
Portland, State st. ch. m. c.	29 25	Union, Rev. F. V. Norcross,	2 00—135 55
Pownal, Cong. ch. and so.	13 00	Penobscot co. Aux. Soc. E	
Standish, Cong. ch. and so.	15 00	Bangor, Rev. L. L. Paine,	10 00
Westbrook, Warren ch. and so., to		Brewer, 1st Cong. ch. and so.	8 22
const. Dea. GEORGE W. HAMMOND,		East Orrington, a friend,	1 00
H. M.	115 00	Hampden, Cong. ch. and so.	17 00—36 22
Yarmouth, a member of 1st church,	15 00	Piscataquis county.	
—, J. L.	15 00—266 25	Greenville, Union Cong. ch. and so.	15 64
Lincoln and Sagadahoc counties.		Somerset county.	
Bath, Central Cong. ch. and so. (of		Skowhegan, Cong. ch. and so.	6 00
which from Charles Clapp, Jr., to		Waldo county.	
		Searsport, 1st Cong. ch. and so.	40 00

Washington county.					
Milltown, S. D. Stickney,		5 00		Springfield, Cong. ch. and so., by	10 00—39 62
York county.				C. H.	
Buxton, Cong. ch. and so.	10 00			MASSACHUSETTS.	620 13
Buxton Centre, Cong. ch. and so.	5 13			Barnstable county.	
Limerick, Cong. ch. and so.	24 00—39 13			East Falmouth, Rev. David Perry,	
				with other dona., to const. Mrs.	
				PERRY, II. M.	50 00
				Falmouth, 1st Cong. ch. and so. 225,	
				m. c. 26.75; B. Holmes, 10; a	
				friend, 2;	263 75
				North Falmouth, Cong. ch. and so.	54 00
				West Barnstable, Cong. ch. and so.	9 04—376 79
				Berkshire county.	
				Sheffield, Cong. ch. and so.	6 66
				Bristol county.	
				Rehoboth, Cong. ch. and so.	20 00
				Essex county.	
				Andover, South Cong. ch. and so.,	
				add'l, 5; Chapel ch. and cong., to	
				const. Mrs. C. T. JACKSON, Mrs.	
				*M. E. PARK, Mrs. C. P. TAYLOR,	
				Miss C. R. JACKSON, Rev. E. D.	
				EATON, Rev. II. A. BLAKE, and	
				Rev. F. D. KELSEY, II. M., 457.75; 462 75	
				Lawrence, Eliot ch. and so. 66.01;	
				W. L. 75;	141 01—603 76
				Essex co. North.	
				Amesbury and Salisbury, Union	
				Evan. ch. and so. m. c. 9.03; Mill	
				Village ch. and so. 30;	39 03
				Bradford, Emily J. Hasetline,	4 00
				Ipswich and Rowley, Linebrook Par-	
				ish,	26 35
				Newburyport, North Cong. ch. and	
				so.	53 46—122 94
				Essex co. South Conf. of Ch's. C. M.	
				Richardson, Tr.	
				Beverly, Dane st. ch. and so. 30.23,	
				m. c. for April and May, 11.02;	
				Rufus H. Woodhury, 25;	66 35
				Essex, Cong. ch. and so.	75 00
				Peshody, a friend,	10 00—151 35
				Franklin co. Aux. Soc. William B.	
				Washburn, Tr.	
				Ashfield, Cong. ch. and so.	16 00
				Hampden county, Aux. Soc. Charles	
				Marsh, Tr.	
				Longueadow, 1st Cong. ch. and so.	
				m. c.	24 19
				Palmer, 2d Cong. ch. and so.	9 81
				Springfield, South Cong. ch. and	
				so. 190.12; 1st Cong. ch. and so.	
				91.44; II. M. 1,000; 'Unabridged,'	
				500;	1,781.56
				Westfield, 1st Cong. ch. and so.	
				coll. and m. c. 134.13; II. T.	
				Leonard, for the Eastern Turkey	
				Mission, 127.26;	261 39—2,076 95
				Hampshire county, Aux. Soc. S. E.	
				Bridgman, Tr.	
				Northampton, "Response to the	
				appeal in Miss'y Herald for May,"	300 00
				North Amherst, North Cong. ch. and	
				so., to const. JONA. COWLES, II. M.	100 00
				South Hadley Falls, 1st Cong. ch.	
				and so.	63 00
				Worthington, a friend,	5 00—468 00
				Middlesex county.	
				Burlington, Cong. ch. and so.	20 00
				Cambridgeport, Chapel Cong. ch.	
				m. c.	6 06
				Concord, Trin. Cong. ch. and so.	12 54
				Lowell, 1st Cong. ch. and so., to	
				const. Dea. J. S. HOLT and T. A.	
				McMASTERS, H. M.	200 00
				Medford, Mystic Cong. ch. and so.,	
				to const. Mrs. E. H. WASHBURN,	
				BAXTER E. PERRY, and JOHN CAL-	
				LENDER, II. M.	375 75
				Melrose, Ortho. Cong. ch. and so.	215 37
				Somerville, Franklin st. Cong. ch.	
				and so. 10.68; a friend, 5;	15 68
				Southboro, Pilgrim Cong. ch. and	
				so. m. c.	34 86
				Wakefield, a friend,	3 65
				Winchester, 1st Cong. ch. and so.	1,350 00—2,163 91
				Middlesex Union.	
				Ayer, Mrs. C. A. Spaulding,	50 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George		
Kingsbury, Tr.		
Alstead Centre, Cong. ch. and so. m. c.	6 57	
Fitzwilliam, Cong. ch. and so.	16 13	
Gilsum, Cong. ch. and so.	21 50	
Keene, 2d Cong. ch. and so. m. c.	18 91	
New Alstead, Cong. ch. and so.	15 00	
Swanzey, Cong. ch. and so. m. c.	15 72	
Troy, Cong. ch. and so. (of wh. from		
DAVID P. LOW, to const. himself		
H. M. 100),	152 49	
Walpole, E. K. Seahury,	10 00—256 32	

Coos county.

Lancaster, Cong. ch. and so.	32 50	
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Grafton county.

Campton, Cong. ch. and so.	20 00	
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Hillsboro co. Conf. of Ch's. George

Swain, Tr.		
Francetown, a friend,	30 00	
Hancock, Cong. ch. and so.	25 00	
Merrimac, 1st Cong. ch. and so.	41 50	
Mount Vernon, J. A. Starrett,	10 00	
Nashua, Pearl st. ch. and so.	14 90	
New Boston, Presb. church,	30 25	
New Ipswich, Cong. ch. and so. m. c.		
1700		
Pelham, Cong. ch. and so.	77 75—246 40	

Merrimac co. Aux. Society,

Concord, a friend,	30 00	
New London, S. Littlefield,	10 00—40 00	

Rockingham county.

Atkinson, Cong. ch. and so. m. c.	8 00	
Greenland, Mrs. Louisa P. Weeks, to		
const. JOHN P. WEEKS, H. M.	100 00—108 00	

Strafford county.

Sanbornton, Cong. ch. and so. m. c.	15 00	
	718 22	

Legacies.—Grantham, Dea. Seth Littlefield, by Seth Littlefield, Ex'r, to const. Mrs. P. L. LOCKERBY, H. M. (discretionary money),	100 00	
Hancock, Mary A. Bullard, by A. D. Tuttle, Ex'r,	10 00—110 00	
	828 22	

VERMONT.

Caledonia co. Conf. of Ch's. I. A.

Howard, Tr.		
St. Johnsbury, Elisha Peck, to constitute Azro M. Peck, H. M.	100 00	

Chittenden county.

Burlington, 1st Calv. ch. and so.		
193.05, m. c. 26.15;	224 20	

Essex county.

Granby, Cong. ch. and so.	7 50	
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Franklin co. Aux. Soc. C. B. Swift, Tr.

Georgia, Cong. ch. and so.	8 12	
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Orleans county.

Brownington, S. S. Tinkham,	7 00	
Greensboro, M. G. Marshall,	1 00—8 00	

Rutland co. James Barrett, Agent.

Brandon, Cong. ch. and so.	21 75	
Fair Haven, Cong. ch. and so.	41 00	
Pawlet, E. B. Loomis,	20 00	
Rutland, Cong. ch. and so., balance collection, 17.27, m. c. 76.87;	94 14—176 89	

Washington co. Aux. Soc. G. W.

Scott, Tr.		
Barre, Cong. ch. and so.	51 50	
Plainfield, Charles Redfield,	5 00—56 50	

Windsor co. Aux. Soc. Rev. C. B.

Drake and J. Steele, Tr's.		
Bethel, Cong. ch. and so.	12 16	
Norwich, Cong. ch. and so. m. c., 3 months,	17 48	

Oberlin, Rev. C. G. Fenney, D. D.	5 00
Pomero, Welsh Cong. ch. and so.	10 00
Salem, D. A. and B. W. Allen,	10 00
Sheffield, K. K. Kinney,	4 00
South Ridge, Mrs. L. Stoddard,	10 00
Yellow Springs, <i>Æ</i> .	20 00—601 62

<i>Legacies.</i> — Cleveland, Elizabeth E. Taylor, by J. William Taylor, Ex'r, R. R. Bonds and Stocks, \$3,000, sold for	2,484 88
	3,086 50

INDIANA.

Greenville, St. John's Presb. church,	4 80
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ILLINOIS.

Ablon, Cong. ch. and so.	5 00
Big Woods, Cong. ch. and so.	2 82
Bristol, Cong. ch. and so.	4 07
Bunker Hill, Cong. ch. and so.	37 15
Chicago, New England Cong. ch. and so. 149; H. D. P. Bigelow, 10;	150 00
Coal Valley, Welsh Cong. ch. and so.	3 00
Dixon, Cyrus A. Davis,	5 00
Elgin, Mrs. Gail Borden,	1 00
Galesburg, 1st Cong. ch. and so.	97 17
Kewanee, C. L. Ray,	13 00
La Salle, Cong. ch. and so.	17 19
Moline, Cong. ch. and so.	37 35
Neponset, Cong. ch. and so.	10 00
Peru, 1st Cong. ch. and so.	21 02
Providence, Cong. ch. and so.	29 10
Quincy, E. Littlefield,	5 00
Richmond, Cong. ch. and so.	8 09
Roseville, Rev. A. L. Penoyer and wife	10 00
Seward, Cong. ch. and so., for Central Turkey Mission,	21 00
Springfield, 2d Presb. church,	10 00
St. Charles, Cong. ch. and so.	27 00
—, a friend of missions,	5 00—523 78

MICHIGAN.

Croton, Cong. ch. and so.	10 00
Detroit, A. Howard,	7 00
Escanaba, a friend,	5 00
Frankfort, Cong. ch. and so.	11 82
Lansing, Cong. ch. and so.	46 20
Richland, 1st Presb. ch. m. c.	2 00—82 02

MISSOURI.

Kansas City, Union meeting with Miss West,	30 50
Lebanon, 1st Cong. ch. and so.	9 00
St. Louis, 1st Trin. ch. and so.	73 97—113 47

MINNESOTA.

Faribault, 1st Cong. ch. and so. 35;	
Plymouth Cong. ch. and so. 23 15;	63 15
Mnneapolis, Plymouth ch. and so.	33 28
Painesville, 1st Cong. ch. and so.	5 00
Princeton, T. Goulding,	1 00—102 43

IOWA.

Ames, Cong. ch. and so.	11 16
Chester, Cong. ch. and so.	27 67
Council Bluffs, Cong. ch. and so.	48 25
Cresco, Rev. E. Southworth,	1 00
Denmark, Friends, by Mrs. A. A. Sturges, for Ponape books, 12; N. W. Wright, 1;	13 00
Dubuque, Cong. ch. and so.	25 74
Franklin, Cong. ch. and so.	2 90
Humboldt, Cong. ch. and so.	5 45
Keosauqua, —,	5 00
Mouticello, Cong. ch. and so.	5 00
Muscatine, Cong. ch. and so.	46 80
Stuart, Cong. ch. and so.	4 00—195 97

WISCONSIN.

Bloomfield, Cong. ch. and so.	2 60
Bosobel, Cong. ch. and so. 80; Moors Rice, 5;	35 00
Delavan, Cong. ch. and so.	10 00
Emerald Grove, Cong. ch. and so.	12 05
Freedom, Cong. ch. and so.	5 00
Ithaca, Cong. ch. and so.	4 43
Johnstown, Cong. ch. and so.	5 05

Kildare, Cong. ch. and so.	3 00
Pewaukee, Cong. ch. and so.	10 15
Plover, Rev. Charles Duren,	2 00
Ripon, 1st Cong. ch. and so. 60.79; X. 25;	85 79
Springfield, Cong. ch. and so.	4 00
Trempealeau, Cong. ch. and so.	20 00
Union Grove, Cong. ch. and so.	23 70
Waukesha, Cong. ch. and so., with other dona., to const. Rev. CHARLES W. CAMP, H. M.	35 25—258 02

KANSAS.

Corinth, Cong. ch. and so.	5 00
Oshorn City, Cong. ch. and so.	5 00
Rooks County, William H. Lawrence,	5 00
Wyandot, Cong. ch. and so.	14 50—29 50

NEBRASKA.

Schuyler, C. R. Boehma,	10 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so.	72 80
Santa Cruz, Cong. ch. and so.	28 05—100 86

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells with previous dona., to const. Mrs. Sarah M. Eells, H. M.	50 00
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IDAHO TERRITORY.

Nez Perce Mission, Rev. H. H. Spalding,	5 00
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NEVADA TERRITORY.

Reno, Cong. ch. and so.	7 00
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CANADA.

Province of Ontario, —	
Fergus, A. Dingwall Fordyce,	5 50
Paris, N. Hamilton,	400 00—405 50
Province of Quebec, —	
Danville, a friend,	30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Australia, Victoria, John Mackichan, £5,	27 35
China, Foochow, X. Y. Z.	30 80
" Peking, S. Wells Williams, to const. Miss COANELIA P. WILLIAMS, H. M.	100 00—130 80
England, Liverpool, J. Q.	50 00
South Africa, Aunanzintote, m. c. 13 93;	
Umtwalumi, m. c. 11.27; Umzumbé,	
m. c. 13.61; Umvoti (2 years), 62.24;	106 05

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. B. E. Bates, Boston, *Treasurer*.

For traveling expenses of Ellen M. Pierce, from Boston to Aintab, 316.43; for traveling expenses of Sarah E. Sears, from Boston to Mardin, 350;	666 43
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From WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer</i> .	926 99
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MISSION SCHOOL ENTERPRISE.

MAINE. — Gray, Cong. s. s. 8; Greenville, s. s. of Union ch. 15 36; Searport, 1st Cong. s. s. 15; Little Willie's mite box, 1.30; Welsh Rolling Mills, Cape Elizabeth, 15;	54 66
New HAMPSHIRE — Dover, Belknap s. s. 6.70; Gilsun, Cong. s. s. 10; Hampton, Cong. s. s. 14; New Boston, Cong. s. s., for a teacher in India, 25; Newport, Cong. s. s. 85; Sanbornton, Cong. s. s. 31; Stratham, Cong. s. s. 30; Walpole, Cong. s. s., for school in Madura, 30; Tilton, Ellen M. Smith, for a child in India, 50c;	232 20
VERMONT. — Brattleboro, Cong. s. s. 40; Bridport, Cong. s. s. 53; Charlotte, Little friends, 1.13; Georgia, Cong. s. s. 12.38; Middlebury, Cong. s. s. 25 31;	136 84
MASSACHUSETTS. — Auburndale, Cong. s. s., for school in Satara,	40 00

RHODE ISLAND.—Bristol, 1st Cong. s. s., for Marsovan,	50 00
CONNECTICUT.—Cromwell, Cong. s. s.	55 50
NEW YORK.—Brooklyn, Miss'y Association, of Throop Avenue s. s. £0; Miller's Place Cong. s. s. 8.59;	58 59
ILLINOIS.—Aurora, Prim. class N. E. Cong. s. s. 4; Ontario, Cong. s. s., for pupil, China, 50; Sandwich, Cong. s. s. 5;	59 00
MISSOURI.—Lagrange, s. s. of German Evan. church,	2 00
NEBRASKA.—Crete, Cong. s. s., for school, Sholapoor,	20 00
	<u>\$708 79</u>
Donations received in May,	\$21,416 45
Legacies " " "	4,498 65
	<u>\$25,915 10</u>

Total, from Sept. 1st, 1873, to
May 30th, 1874, \$267,001 15

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
Farmington, Cong. ch. and so.	41 85
Hampden, Cong. ch. and so.	10 00
Wells, 1st Cong. ch. and so.	15 00
Woodwich, Cong. ch. and so.	13 00
Yarmouth, a friend,	20 00—99 85

NEW HAMPSHIRE.	
Gilsun, Cong. ch. and so.	16 50
Rochester, Cong. ch. and so. m. c. 21.58; R. McDuffee, for Mexico, 50;	71 58—88 08

VERMONT.	
Bridport, Cong. s. s.	20 00
Chelsea, Dea. Samuel Douglass,	5 00
Ludlow, Cong. ch. and so.	10 60
St. Johnsbury, South Cong. ch. and so.	85 06—120 68

MASSACHUSETTS.	
Amesbury and Salisbury, Union Evan. ch. and so.	25 00
Andover, Chapel ch. and so. 105; a friend in ditto, 5; South ch. and so. 1;	111 00
Ashby, Cong. ch. and so.	11 14
Athol, Cong. ch. and so.	34 84
Ayer, Mrs. C. A. Spaulding,	50 00
Boston, Wiutthrop ch. and so. 56; South Evan. ch. and so. (W. R.) 19; a friend, 5; a member of Central ch. 10; F. B. P. 5;	95 00
Bridgewater, LEWIS S. HOPKINS, to constitute himself H. M.	100 00
Dedham, a friend,	2 00
East Falmouth, Rev. David Perry,	50 00
Enfield, Cong. ch. and so.	100 00
Grantville, Cong. ch. and so.	18 50
Lancaster, Edward Phelps,	20 00
Lawrence, W. L.	25 00
Medfield, L. E. A.	4 00
Newburyport, a friend,	50 00
Newton, Mrs. A. C. Warren,	10 00
Northboro, Cong. ch. and so.	51 00
Pepperell, S. E. Shedd,	5 00
Rehoboth, Cong. ch. and so.	15 00
Salem, Tabernacle ch. and so. m. c.	49 35
Shirley Village, Cong. ch. and so.	7 00
Southbridge, Cong. ch. and so. 125.28; Globe Village Free ch. 10 45;	136 73
South Deerfield, C. A. Stowell, 20; Friends, 4;	24 00
Springfield, 1st Cong. ch. and so. 10.16; H. M. 1,100; Ira Merrill, 5;	1,115 16
Sudbury, Cong. ch. and so. 30.59; A. B. Richardson, 1;	31 59
Waltham, Trin. Cong. ch. and so.	52 60
Westboro, Evan. ch. and so.	129 83
West Brookfield, H. Wilkins, 5; Mrs. A. Chamberlain, 5;	10 00

Westford, Cong. ch. and so.	10 15
West Springfield, Park st. ch. and so.	33 87
Williamstown, a member of Cong. ch.	3 00—2,380 31

RHODE ISLAND.	
Providence, Union ch. and so. 256;	
Pilgrim ch. and so. 42.02; Beneficent ch. and so. 130.95; K. 15; Ellen M. Haskell, 5;	443 97
Slatersville, Cong. ch. and so.	35 00—483 97

CONNECTICUT.	
Chaplin, Cong. ch. and so., special collection,	26 00
Falls Village, Cong. ch. and so.	8 00
Hanover, Cong. ch. and so.	12 30
Lebanon, Goshen ch. and so.	10 50
Middletown, South Cong. ch. and so.	25 00
Naugatuck, Cong. ch. and so.	50 00
Putnam, 2d Cong. ch. and so. 25.37; George F. Willis, for Northern Mexico, 5;	30 37
South Norwalk, a friend, 100; J. M. Layton, 8;	103 00
Trumbull, Cong. ch. and so.	13 80—278 97

NEW YORK.	
Churchville, Rev. G. A. Rawson,	2 00
Corning, K. P. W.	10 00—12 00

TENNESSEE.	
Memphis, W. T. Richardson,	15 00

OHIO.	
Cleveland, H. C. Hayden,	25 00
Evansport, a friend to missions,	5 00
Mansfield, Two friends,	5 00
Maumee City, Mrs. E. H. Weed,	5 00
Toledo, a friend,	5 00—45 00

ILLINOIS.	
Amboy, A. A. French,	2 60
Canton, Cong. ch. and so.	15 60
Chicago, New England Cong. ch. and so. 500; 1st Cong. ch., W. W. Patton, D. D., 25;	525 00
La Salle, Cong. ch. and so.	20 00
Providence, Cong. ch. and so.	4 50
Quincy, E. Littlefield,	3 00—570 10

MICHIGAN.	
East Saginaw, Cong. ch. and so.	41 65
Portland, Monthly Concert, for Western Mexico,	10 00—51 65

IOWA.	
Sibley, Cong. ch. and so. m. c.	5 00

WISCONSIN.	
Appleton, K. S. A.	18 75
Racine, North Point Mission S. S.	7 69
Springfield, Cong. ch. and so.	2 00
Sun Prairie, Cong. ch. and so. m. c., 3 months,	9 93—38 37

CALIFORNIA.	
Oakland, 1st Cong. ch. and so., for Guadalajara, Mexico,	168 00

CANADA.	
Keswick, Thomas Smith,	4 31

WASHINGTON TERRITORY.	
Skokomish, Rev. Cushing Eells,	50 00

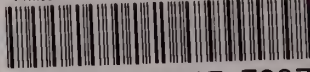
TURKEY.	
Constantinople, a friend,	10 00
Samokove, The two branches of the Banskó church, in Banskó and Samokove, two Turkish pounds each, 19.75; Rev. J. F. Clarke and wife, 10; for the work in Bobenia and Austria,	29 75—39 75

Received in May, \$4,461 02

Total for Nominally Christian Lands, from Sept. 1st, 1873, to May 30th, 1874, \$23,671 40

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